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KENYON L. BUTTERFIELD

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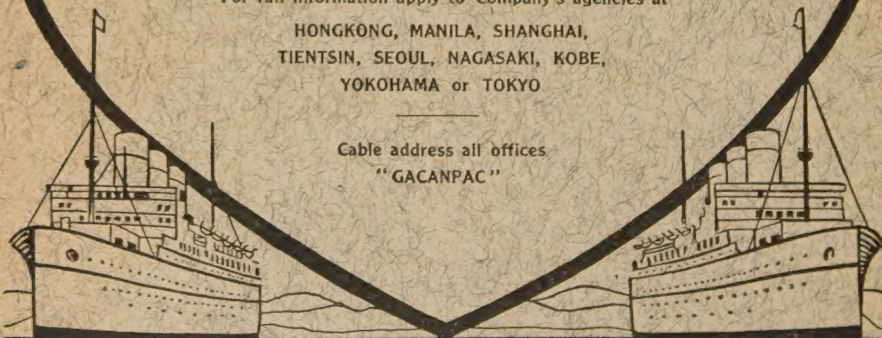
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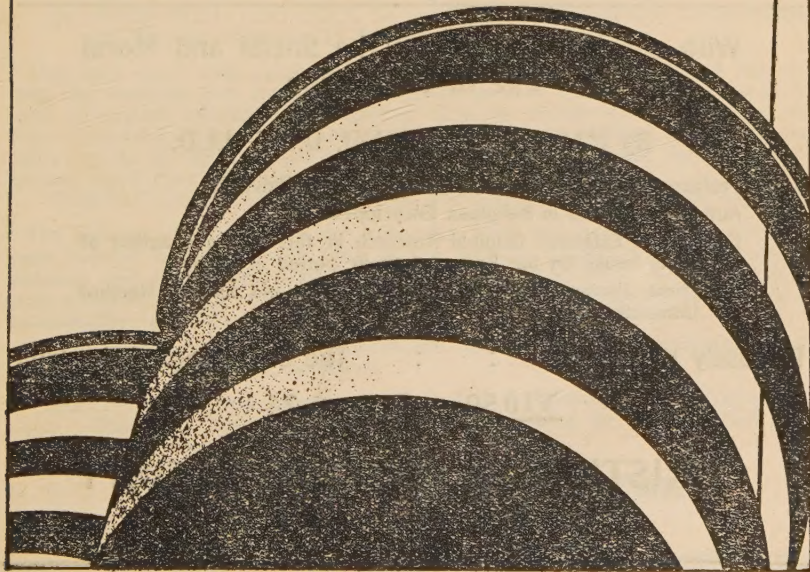
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IN CONSULTATION WITH THE NATIONAL CHRISTIAN COUNCIL

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EDITORIAL NOTES

THE JAPAN CHRISTIAN QUARTERLY AND THE NATIONAL CHRISTIAN COUNCIL.

The present issue of the *Japan Christian Quarterly* marks a new stage in its history. Hitherto the *Quarterly* has been the organ of the Federation of Christian Missions; its Editor and Editorial Committee have been appointed by that body exclusively, and have been members of the missionary group. This issue is published by "The Federation of Christian Missions in consultation with the National Christian Council," and while the Editor remains unchanged, the Editorial Board now consists of an equal number of Japanese and foreigners appointed by the two bodies respectively. It is hoped that the magazine, therefore, will henceforth be more representative of the Christian community as a whole and not merely of the missionary section of it. As a matter of fact the recent policy of the magazine has almost anticipated this action, as in the past few years Japanese writers have found increasing space in its pages.

The above decision has been the result of conversations between the two bodies, initiated in 1930. A joint committee set up by the two groups made certain recommendations, which were considered at the respective annual meetings, and, after discussion and some modification, accepted unanimously. The words "in consultation with" were substituted for "in cooperation with" because for the time being the Federation only will be responsible for the expenses of the Editorial Board.

Similar arrangements have been made in connexion with the *Japan Mission Year Book*. Both publications will continue to be published by the Christian Literature Society, which is the official agent of both bodies.

It should be added that the present issue was planned before the new arrangements had gone into force, and so strictly speaking it is still the work of the old committee. But from the next issue the new committee will be responsible.

THE MANCHURIAN QUESTION.

It is neither our intention nor our function to discuss the political issues of the Manchurian question. But it is our duty to try and set down certain principles which should govern Christian thinking on the matter. At the same time it is necessary, if the discussion is not to be purely theoretical, to enumerate certain facts which are more or less beyond dispute.

Firstly, the relations between Japan and China and the treaties which govern them go back to a period before the formation of the League of Nations. They were made at a time when the old methods of diplomacy based on military rather than moral force were dominant.

Secondly, on account of the poverty of her own natural resources and also the exclusive policy of the white nations, Manchuria has become an economic necessity to Japan. Indeed it is not too much to say that apart from all question of suzerainty, Japan has made Manchuria. Further, not only Manchuria, but China as a whole is potentially Japan's most valuable market, and actually second only to the United States.

Thirdly, the Chinese National Government is confronted with a task perhaps greater than has ever confronted any government in the world's history. It is the task of welding into a modern civilised state one quarter of the world's population. It is handicapped in this task by a lack of communications, (described by Dr. C. T. Wang in a speech in Tokyo as "China's greatest need"), a clash of political ideals, the burden of treaties forced upon China, which whatever their justification are wounding to a nation's pride, and a lack of disinterested leadership, which is essential to a nation's progress. It is not surprising therefore that the Government has

not succeeded so far in controlling the lawless elements in the population. It must also be admitted that in many instances the methods of handling the question of treaty revision have not been particularly happy, though this in part may have been due to internal conditions.

Fourthly, under the Japanese Constitution the military authorities enjoy a position peculiar amongst civilised nations. They are responsible for their actions to the Emperor direct and not to the elected legislature of the nation. At the same time it cannot be denied that the actions of many politicians and of the financial interests behind them have not been such as to inspire respect for the legislature.

Fifthly, there has been in Japan during the past decade a remarkable and deep growth of liberal and anti-military opinion. The League of Nations has from the first met with genuine and widespread support; the cause of disarmament has found no more wholehearted supporter than Japan. She has been a signatory power to the Covenant of the League of Nations, the Kellogg Pact and the Permanent Court of International Justice.

A proper appreciation of the above five facts is essential to any understanding of the Manchurian question. Their enumeration only serves to shew the extraordinary complexity of the whole situation and the difficulty of arriving at a clear cut solution. At the same time it is necessary to keep in mind certain principles in all thinking about the matter.

The first principle is that whatever be the demerits of the old diplomacy, treaties made under its auspices are treaties; and however desirable it may be to modify them, such modification must be secured by negotiation and not by repudiation or circumvention. Further, if a happy result is to be obtained, a first essential is a spirit of good-will between the nations concerned. In other words, the moral factor is pre-eminent, and any attempt to substitute an economic or a national one is mistaken.

In the second place, international affairs are now governed by new ideals which rest not on military but on moral force. The old system admittedly broke down in the Great War and little benefit would result from its resuscitation. In its place nations have to-day the League of Nations and the Kellogg Pact. The League of

Nations' Covenant says: "The Members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League"; while the preamble says: "The High Contracting Parties in order to promote international cooperation and to achieve international peace and security, by the acceptance of obligations not to resort to war, by the prescription of open, just, and honourable relations between the nations, by the firm establishment of the understandings of international law as the actual rule of conduct among governments, and by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organized peoples with one another, agree to this Covenant of the League of Nations." The Kellogg Pact says: "The High Contracting Parties solemnly declare, in the names of their respective peoples, that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

We have put these statements down in full in order that their comprehensive character may be properly appreciated. It follows therefore that any nation which seeks to secure certain terms by military force, however strong may be the moral justification for the use of such force, places itself in the wrong by so doing. Further, the future of civilization depends on the strength and growth of this moral force. The effect of any action therefore which tends to weaken it, whatever may be the excuse, cannot be confined to the parties concerned. It imperils the whole structure of international relationships and as such is to be condemned.

On this issue therefore the Christian attitude is clear. It does not depend on any abstract theory that war as such is always and inevitably wrong, but on the sanctity of those principles upon which civilization rests and which transcend both national loyalties and 'peculiar circumstances.' In the words of the Resolution of the Lambeth Conference on the subject, "When nations have solemnly bound themselves by Treaty, Covenant or Pact for the pacific settlement of international disputes, the Conference holds that the

Christian Church in every nation should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation."

The above pledges of course do not refer to the internal affairs of a nation, nor to those spheres in another nation in which one nation has certain rights and responsibilities. In the present instance Japan has every justification for taking such precaution as she may deem necessary for the protection of her own rights in Manchuria, *within the area of those rights*. China at the same time is under a moral obligation to see that these rights are respected, and that none of her nationals are allowed to tamper with them. In the event of a transgression on the part of either party, the matter automatically falls within the scope of the League of Nations, unless *both* parties are prepared to settle the matter by private negotiation, though there is some doubt even about this qualification. A failure by either party to recognise this fact brings the matter back to the position reached in the previous paragraph.

Lastly, in attempting to form a true estimate of the present issue, a Christian, whatever his nationality, is under a moral obligation to make a sincere attempt to understand both sides. In Japan naturally the Japanese viewpoint is uppermost; in China the Chinese case is given greater emphasis. Neither nation perhaps is in a position to reach an unbiased opinion, especially if the censorship is at work. The plea therefore by either party that an outside nation cannot understand the peculiar nature of the issue can carry but little weight. As a matter of fact the League of Nations, now that it has the reports of both parties as well as those of responsible foreign representatives on the spot, is in a better position to arrive at a fair judgement than either of the nations most intimately concerned. A Christian therefore to whom truth is the first essential, outweighing even the claims of patriotism, is bound to give due weight to the opinion of a body which is best fitted to give a disinterested verdict. It behoves us therefore in the words of the resolution passed at the Annual Meeting of the National Christian Council: "To pledge ourselves in new endeavour in behalf of peace in the Orient."

THE BIBLE IN JAPAN.

Among the many agencies at work for the evangelization of Japan, a premier place belongs to the British and American Bible Societies. Their efforts may lack the spectacular results of the Kingdom of God Movement, they may not be able to show many outward evidences of their activities, but persistently, faithfully and quietly throughout the length and breadth of the Empire their agents are distributing the Word of God. A total circulation to date of twenty million portions, an annual average sale of over one million, represent a remarkable achievement. It may be too much to claim yet that the Bible in Japan is coming to occupy a position similar to what it occupies in England for example, but its ideals are steadily making their way. We remember some years ago listening at a graduation ceremony in a Government college to a speech by the headmaster, a man who afterwards became a university president. He was not a Christian; on the contrary he was a devout Buddhist, but his speech, the very language of it, was shot through and through with the Bible. To-day the changing conception of the word *kami* (gods or God) is largely due to the Bible. *Ai* (love) has come to have a new and sacred meaning which it never possessed before. *Fukuin* (gospel) has now passed into common speech.

But while giving every honour to those who are responsible for these changes and to the societies behind them, we cannot close our eyes to the fact that there are certain handicaps under which the work is being done. Firstly, while we might almost say that it is a normal thing for a newspaper enquirer to possess a New Testament or a Gospel, it is certainly almost as certain that his comment about it will be: "I have read it, but I don't understand it." No doubt this is due in part to his own lack of energy or low spiritual ideas, but it is also due to insufficient cooperation between churches and the societies in their work. Another reason, and indeed another handicap, is the style of the language employed. This is almost inescapable at the present time. Japanese is undergoing such changes at present that a book five years old is almost out of date. We listened recently to a Japanese worker, back from South America after a long absence; his language was not that of the present day. Till the language reaches a more settled condition this handicap cannot be avoided. Thirdly, by Japanese law, every book has to

bear at the end the impress of the Publishing House and the Publisher. Every Bible sold in Japan bears the name of either the *British* or the *American* Bible Society and the name of their *foreign* secretaries. This tends at once to stamp the book as a foreign book.

There is a growing body of Japanese opinion that Japan should have her own Bible Society. But the Church at present is not in a position to undertake the financial responsibility involved in its distribution other than through the ordinary methods of trade. Yet the work of the colporteurs is too valuable to be lost. The National Christian Council has the matter under consideration but naturally it is reticent about making a definite proposal lest it appear to be ungrateful for the work that the Societies have accomplished. It would seem that if anything is to be done, the first step should be taken by the Societies concerned.

ANNUAL MEETING OF THE NATIONAL CHRISTIAN COUNCIL.

While perhaps no one would claim that the Annual Meeting of the National Christian Council in 1931 made history, yet by the quiet pursuit of its own business and the provision of a meeting place for the leaders of the various Christian organizations where they might confer together on matters of common interest pertaining to the Kingdom of God, it shewed how vital and valuable a place it occupies in the Christian Movement in Japan.

The absence of any Fraternal Delegate from China was a real loss especially at such a time as the present; but it was some comfort to know that amid the gloom of the political situation the Church in Japan had sent and the Church in China had received aid in the recent terrible natural disaster.

The number of organizations remaining outside the Council was still further reduced by the admission of the East Asian Mission of the German Lutheran Church, as one of the participating bodies.

An affectionate farewell was paid to the foreign Secretary of the Council, Rev. William Axling, who was leaving shortly after on furlough. During the years he has occupied this post, he has combined evangelistic fervour with administrative ability in a way not common among those called upon to occupy executive positions. He carries with him the good wishes of the whole Christian community in Japan.

Perhaps the most striking alteration in the conduct of the Conference was its division into sectional groups for certain sessions, in which those most expert along certain lines were able to get together and discuss matters which required common thinking. It is to be hoped that this experiment will be repeated and that if possible more time will be allowed for the digestion of the Findings.

Indeed the problem of Findings, as the present issue of the *Quarterly* shews, is becoming quite a serious matter. Findings are supposed to be the matured and deliberate expression of opinion of those qualified to speak, an expression in which every word is weighed and nothing unnecessary put in. Experience in Japan however would suggest that a Conference is hardly deemed successful unless it has a fair batch of Findings to shew; indeed the more the better. Some delegates simply breath Findings; they seem to think that if only they can 'find' they have achieved something. We sometimes wonder whether they are any relation to that Austrian Emperor on whose grave it is written: Here lies a monarch who with the best intentions never carried out a single plan. Many of their suggestions of course may be good, perhaps all have some value, but none are likely to be effective if they succeed in drowning the victim who is supposed to carry them out.

We would very humbly suggest that at future conferences and annual meetings, a Findings Committee be formed with drastic powers. We may then hope that the Findings will be found to be not only valuable in advice, but effective in result. That this suggestion is not based on captious criticism is shown in the report of the Gotemba Conference in this issue. One Finding suggests that rural workers be trained in existing theological colleges, while the next but one suggests that a special institution be founded for the same purpose. A little work by such a committee would have made matters clear.

CALVIN IN JAPAN

WILLIS C. LAMOTT

"The most significant fact in the development of the Japanese Church at the beginning of the fourth decade of the twentieth century was the steadily growing influence of the theology of John Calvin." Thus, in a few cold words, the future church historian will probably dismiss the events and activities of the present day and age of the Church in Japan.

Unpredicted by students of contemporary history, John Calvin has come to Japan, and if present indications can be relied upon, he has come to stay. He has found a warm welcome, congenial surroundings, and a wide sphere of influence in the thought life of Japanese Christians. On every hand there are evidences of this fact.

A theological student leaving for a summer of evangelistic work in the far interior takes with him Calvin's three-volume commentary on the Psalms. A chance acquaintance on a tram car, who later is discovered to be a life insurance agent, is found absorbed in Calvin on Ephesians. A pastor, writing a series of popular commentaries for the man in the pew, begins by stating that his standpoint is that of the neo-Calvinism. Books by and about Calvin have a big turn-over value in the religious book stores, with those of Barth, Brunner, and Heim following as close seconds. Calvin study clubs are organized among pastors and theological students and, as a more recent development, the study of St. Augustine, the spiritual father of Calvin, is appealing to the thinkers of our colleges and seminaries. A popular evangelist chooses as the title of an address before a Middle School Y.M.C.A. the one word, "Calvinism."

Such examples might be multiplied, but there is no missionary in Japan today who has not in some way or another come in touch with the present enthusiasm for the Genevan Reformer. Life in Japan is famous for its rising and falling phases, its sudden ebbs and flows, but the interest in Calvin, and in Reformation theology in general, has gone beyond the stage where it can be waved aside as a significant tendency or a passing phase. The extent of its influence even among those churchmen who come from

a non-Calvinistic background, and the prominent places occupied by its leaders demand that it be dignified by the name of a "movement," and a very influential movement indeed, in the present day Japanese church.

This is no new thing; it is now in its fourth or fifth year, and is steadily increasing in power and influence. Although it is closely associated with the names of the so-called 'Crisis' theologians in Germany, it is not entirely a reflection of the interest in the crisis theology which now obtains in America and England. It was alive in Japan when Barth was dismissed as "some German or other" by the average minister in America. Five or six years ago the writer recalls a distinguished American visitor asking a Japanese theological professor whether "Baruto" were a Japanese or not! Barth, and his fellow professors, are known and admired in Japan, not for themselves alone, but because they are prophets of Calvin.

John Calvin came to Japan direct from Germany, a natural consequence of the steadily mounting enthusiasm for things German that has dominated the thought world here for over a decade. The writer knows of one group which set out upon the anomalous task of studying, through the medium of the German language, the works of this Frenchman who lived in Switzerland and wrote in Latin! It was through the influence of German books and periodicals that Calvin reached Japan. But if the dominant interest of the Japanese had been in France, Holland, Czecho-Slovakia, or Scotland, the result would have been the same, for in each of these countries Calvin has become the rallying point of a genuine Protestant revival. Pastor André Monod, in a recent magazine, writes that among the million Protestants of France, Calvinistic doctrines are being revived through the activity of the Société Calviniste in Paris, and that through theological debates on the great Christian facts and doctrines, in which laymen are successfully taking part, the Church is experiencing a new birth.

There is, along with this strongly German emphasis, an almost total disregard for the renaissance in religious thinking which has occurred in recent years in the United States. The English books that appeal to the Japanese today are those which, in some way or another, bear upon Calvin or the Reformation. It is highly revealing to see a busy pastor enter a book store, pass up the Religious Book

Club selections, and leave with a heavy work by Benjamin Warfield under his arm!

What is it in Calvin that makes him appeal so strongly to the Japanese mind? It is educative to discuss this question with one's Japanese friends. Their replies are invariably the same—"because of his emphasis on the supremacy and righteousness of God." The fundamentalist controversy in America left Japanese Christianity unscathed, but the mind of the Church, especially of that part which has inherited the Reformed tradition, is fundamentally conservative in theology, though liberal in matters of Biblical criticism. In Calvinism it has found an expression of its conservatism that is based not upon any creed, nor upon any single doctrine such as the verbal inerrancy of the Scriptures, but upon a theocentric view of the world and human life. That this view is in sharp contradiction to the evolutionary, experimental, and pragmatic approach to religion which characterizes our age, only serves to deepen the convictions of those who hold it.

The first word in Calvinism is God. And it is this emphasis on God that makes Calvinism appeal to the Japanese mind. Now, the term "Calvinistic idea of God" contains anything but pleasant connotations to the average American Christian. In recent years, however, a new appreciation of this great leader whom Renan called the "most Christian man of his century" has been dawning upon our age. We recall that Calvin was not so "Calvinistic" as his followers, and that it was at Westminster, and not at Geneva, that the doctrines of predestination and reprobation were placed at the centre of what has come to be known as Calvinism. The *Institutes* of Calvin, in spite of the rather terrifying sound of the name, are mainly a commentary on the Apostles' Creed, with the fundamental and primary emphasis upon the first article, "I believe in God."

What is the Calvinistic idea of God? Here, although the writer is a graduate of a Presbyterian Seminary, he has learnt much by sitting at the feet of his Japanese friends. Calvin begins, in the *Institutes* by asserting that the knowledge of God is naturally implanted in the heart of man, and that His glorious attributes are proclaimed by the whole creation, and revealed in the Scriptures. "Moreover the perfections thus enumerated are just those we saw shining in the heavens and on the earth—compassion, goodness,

mercy, justice, judgment, and truth."¹ Although man is in the traditional Calvinistic state of sin and misery, "Since the Lord wills not to destroy in us that which is his own, he still finds something in us which in kindness He can love."² Taken apart from the controversy which in later years it evoked, the Calvinistic idea of God is not the terrifying thing we often suppose it to be.

To the Japanese, the emphasis on Calvin means an emphasis on the sovereignty and righteousness of God, as against the current onesided emphasis on His love. One hesitates to say that the love of God has been over-emphasized in this country, or can be over-emphasized anywhere; nevertheless, if a truly Christian attitude toward individual ethical problems and social morality is to be built up in a non-Christian country, this attitude must be grounded in the righteousness of God. The rigorous individual and moral ethics of Calvinism which played such a large part in forming what we call the Christian conscience today are but outgrowths of the insistence Calvin always made that God is Lord of the moral life, that no part of man's life is exempt from His just rule and that this rule must not be limited to the individual but extended to society and to the state. All our modern movements for Christian social reform and democracy are debtor to Calvin for this undergirding of truth which has become part of our religious inheritance, but which we cannot take for granted in dealing with people who have a Buddhist or Confucian background.

Yet, in a certain sense, Calvin has brought to Japan not merely a certain teaching concerning God, but a reorganization of life around God. There is in every country today a noticeable reaction from the humanistic and pragmatic religious point of view which has ruled our thinking for so many years. Calvin has guided this reaction in Japan. The point of departure in the religious life is not found in man's longing for God, nor his faith in God breaking through to man, commanding his obedience and service, and "revealing the fearful reality of God and the fearful reality of our own life."³ The Christian life, in fact, is not a life lived for God, but God's life lived for us, and in us. All personal righteousness,

¹ *Institutes* Bk 1, ch. x: 2.

² " Bk 2, ch. xvi: 3.

³ Barth, *The Christian Life*, p. 23.

all personal initiative is disclaimed—"Dei soli Gloria," the battle-cry of the Reformation—becomes the sole end and aim of man's existence.

This emphasis has been increased by the more recent enthusiasm for the study of St. Augustine which followed the celebration in 1930 of the fifteenth hundredth anniversary of the death of the bishop of Hippo. Professor M. Nakayama of Meiji Gakuin, who is translating Calvin's *Institutes* into Japanese, recently published a translation of Augustine's *Confessions* and is now working on the *City of God*. The avidity with which these works are read is evidence of the spiritual need of the Japanese people. Augustine, with his emotional warmth and mystical spirit can make an appeal that the lawyer Calvin cannot make, but his essential message is the same. It is this message, Professor Nakayama says, that the Japanese are seeking. Sinful man in order to be restored to good and to God depends only upon the free grace of God, which has been in the divine intention from the beginning. "Thou hast made us for Thine own, and our souls are restless until they rest in Thee!"

It is perhaps at this point that Calvin seems most out of touch with the mood of today. Yet it is remarkable that, at some time or another, each of us has been inspired to better living by a conviction of his own absolute unworthiness and utter dependence upon God. The General Confession of the Anglican Churches, which incidentally is a most Calvinistic document, still has its ancient power to stir and revive the hearts of men. This sense of self-abasement, and of absolute and entire dependence upon the love and grace of God has in the past been a powerful incentive to holy living and to evangelistic and missionary zeal. Its omission from "modern" Christianity may explain its lack of power to carry conviction to our generation. William Temple concludes his greatest work in this deeply Calvinistic tone, "To omit the thought of God's Majesty, and to rebel at language of self-abasement in His presence, is not only to cut at the historic and psychological root of all man's religion, but it defeats its own object, for it belittles the Love which it seeks to enhance."⁴ Can it be that we have been waiting for Calvin to call this truth to the attention and lay it upon the heart of the Church in Japan?

To the writer the chief value of the Calvinistic revival in this

⁴ *Christus Veritas*, p. 285.

country lies in this point, that it will call us, Japanese and missionaries alike, to deal at closer terms with God. Two years ago this was developed at length by one of the elder statesmen of the Church, who, at the annual meeting of the National Christian Council, urged his colleagues to give themselves to a study of the problem of God in order that Christianity might challenge the thinking world of Japan to a consideration of this the fundamental problem of all religion. With the thinking of the educated classes rooted in a Confucianist or Buddhist world-view which refuses to consider personality as the final explanation of the universe, and with deterministic science bolstering up their position, Christianity must first find assurance concerning its own idea of God before it can make an appeal to the intelligent classes of this country. To an American or European there may be something anachronistic in the suggestion that we rethink our idea of God in terms of an outworn pattern of arbitrary sovereignty, but may it not be that this very concept is the one which will most appeal to the Japanese mind?

Still, Calvin's greatest influence on Japan will probably be seen in the realm of morals. It should not be forgotten that to him the sovereignty of God was primarily a moral sovereignty demanding the obedience of every aspect of man's life. To Calvin, as Barth has pointed out, St. James was no epistle of straw; to him there was no cleavage between faith and deeds, between the material and the spiritual; but God rules over all and in all. To him God may have been conceived in terms of an absolute monarch, but this conception has served as the basis for our modern ideas of individual liberty of conscience and democracy. In this connection we should not forget that in the recent discussion of the problem of the shrines much of the thinking of the Church in this country was guided by men who had come under the influence of Calvin. In a land where, traditionally, morals and religion have been kept in absolutely separate compartments, Calvin cannot fail to have a profound and beneficial influence. The Kingdom of God is not merely an evangelistic campaign. It is the bringing of all life under the sway of God. Can it be that we have been trying to bring into the Kingdom men who have no conviction concerning the sovereign and inalienable power of the King?

Having paid this tribute to Calvin it is necessary although not

pleasant to point out some of the dangers inherent in the present movement.

In the first place, in the churches which have felt most strongly the influence of Calvin there is a disposition to escape from the problems of actual life and to seek refuge in thought. There is a lack of interest in the so-called (and mis-called) social gospel, in religious education, in the practical application of Christianity, and in many of the matters of organization and technique which absorb so much of the attention of the church today, especially in America. (A certain Japanese theological professor, when asked what practical courses his seminary was offering, is said to have replied, "German"!) But before we make this criticism we will have to answer Barth's as yet unanswered proposition that in modern church life we have a predicate without a subject, that the way of Luther and Zwingli and Calvin, "the straight and rigorous way that leads from *thought* to *action*" is the prime necessity of our generation.

There is, again, on the part of the Japanese followers of Calvin, a hesitation about co-operating with other groups of Christians even in such an organization as the National Christian Council. This is coincident with a rising ecclesiastical consciousness which seeks intellectual and spiritual communion with the Reformation rather than with sister churches in this country. Whereas in India and China the demand is often heard that Christ be presented in his simplicity, apart from any connection with European organizations and western systems of thought, we have in this country the spectacle of major groups of Christians so absorbed in the attempt of fitting their Christianity into the background of European thinking of the sixteenth and seventeenth centuries that they are charged with neglecting the fellowship of other Christians in the task of bringing the gospel to Japan. The writer believes this to be an unavoidable phase in the historical development of the church in this country. For a time it will doubtless cause a pulling away from other communions and a distaste for church cooperation and union in the concrete, but other ends will be served by the development of an historical sense and a Catholic consciousness—the feeling of membership in a world wide and century spanning movement—without which true cooperation and union is impossible.

There is, finally, along with the prevailing European interest, a

critical attitude toward American theological thinking and American church life as being futile, sterile, and superficial. This mood is prevalent even in those communions not particularly affected by the revival of Calvinism, but that there is a connection between the two trends is undeniable. A Japanese Christian returns from abroad. He has found Germany, "bleeding Germany," repentant of its critical mood of a generation ago, engaged in thinking through the deepest problems of God and human destiny; he finds family religion flourishing, theological classes overflowing, professors forced to use loud-speakers in order to reach all the students in their lecture rooms. He has found America, "heedless America," seemingly bent on secular and material aims, a church life sustained by artificial stimulants, a church membership until recently living in what appears to the outside observer to be extravagance and luxury, little evidence of religion in family life and a leadership which for a generation has been engaged in the humanistic and social approach to religion unable to cope with the situation brought on by the financial depression.

Viewed from the outside the contrast is startling. When it is so difficult for us who are the unworthy heirs of the finest traditions of American Christianity to understand and to justify the present state of religion in the United States, can we expect anything but a critical attitude on the part of a Japanese Christian? The writer believes that there are living forces in American religious life today which are destined to assert themselves and exert a powerful influence upon the world, and upon Japan. But for the time being these forces are in eclipse, and in Japan at least, many men will find the solution to the riddle of modern life not in the contribution made by American Christianity, but in the more positive and assertive contribution made by the son of the lawyer of Noyon.

Calvin has come to Japan as a critic of the age in which we live and of the civilization from which many of us spring. Can it be that he has come to call us from our absorption in that which is material, transient, and superficial, to a new consideration of Him who alone is spiritual, and eternal; and who is central to all our life and thinking? Calvin has come, perhaps, to revive in us an appreciation of the first religious truth which many of us learnt as children, that "man's chief end is to glorify God and to enjoy Him forever."

THE FUNCTION AND SERVICE OF MISSIONARIES IN RURAL WORK IN JAPAN

K. L. BUTTERFIELD

The Editor has asked me to put on paper the main points of a talk to a group of missionaries gathered at Karuizawa last July for the purpose of discussing rural evangelism.

Before any answers can be given to the question implied in this theme, one must say that whether there are to be rural missionaries in Japan and what they are to do obviously depends upon several considerations. The first one is the policy of the Japanese Christian Church with reference to rural work. Until recently the church has not pressed rural evangelism. I am told, however, that the Gotemba Conference held early in July may prove epoch-making, both because it revealed a new purpose on the part of the church to press rural work aggressively, and also because the delegates agreed upon a broad and inclusive programme as well as a practical one, as is shown by the findings of the Conference.

The next consideration is one that I think should be met with great frankness. Does the Japanese church desire foreign help for rural work? There seems to be an impression gaining ground among many missionaries, and in church circles in the United States at least, that it is the wish of the Japanese church that missionaries, but not funds, should be withdrawn. I am sure that the Japanese Christian church will see the advantage of making quite clear their real desire.

But of course the question of possible help depends also upon the foreigners,—missionaries, mission Boards, missionary constituencies. The missionaries, like the Japanese Christians, are only now beginning to give earnest attention to rural evangelism. But I would think that the interest shown at this conference was indicative of a new purpose among this group also. I am inclined to think that the missionary constituency needs a re-education as to the purpose, scope, methods, and needs of rural work.

I should like to call attention to one of the points developed at the Gotemba conference. It was generally agreed, I think, that the rural-community-parish must be the central feature of an aggressive advance in the Japanese countryside, and that the effort will be made to concentrate in these parishes on a programme of community service, with the hope of developing a smaller number of strong self-supporting churches rather than a larger number of weak and possibly subsidized churches. It was also agreed, I think, that as this work spreads it should spread by means of clusters of contiguous community-parishes. I mention these points because to my mind they are crucial in determining both the function and the service of the rural missionaries.

And that leads to the remark that I wish that in Japan at least the words "foreign counsellor" might be substituted for "foreign missionary," for I think counselling is the real function of this person. He is a counsellor if he is worth having at all. He does not come for administration, but he comes because he has a background of experience and training that will make him an asset in this great pioneering adventure of winning rural Japan for Christ. In respect to home country, this foreign counsellor will presumably be an Englishman, a Canadian, an American, but he well may be an Indian, a Filipino, a Chinese. We are going to have much wider mutual exchanges of experience in the future than we have had in the past. I hope that a day will come when one or more of Japan's Sugiyama's will come to the United States to lay before our rural churches the story of the new harvest among the churches of rural Japan.

Now I am going to raise a question which can be answered only in Japan, but I shall put the question in the form of a suggestion to the effect that the foreign rural counsellor should live in a county town and have for his areas of influence a county or possibly a group of counties. In fact I should like to see two men, one experienced and one an apprentice, harnessed together at this centre, and if possible have with them a foreign woman—because the needs of village women and girls can be met only by a woman. I should like to see this little band of foreigners associated with a larger number of Japanese, the entire group forming a sort of Christian settlement at the centre of a considerable area, and working in

these clusters of rural-community-parishes. Preferably each of these people would be a specialist, but not a narrow one, in such fields as direct evangelism, religious education, work with young people, continuing education, and perhaps others. The service of these foreign counsellors will be to work in utmost harmony and comradeship with their Japanese companions in carrying out such a programme as is laid down in the findings of the Gotemba conference.

What type of person should this foreign rural counsellor be? Inasmuch as his real function should be that of a Christian social engineer, he should be an expert in personal Christian character building and in Christlike community development. He should be an architect of one of the mansions in the earthly kingdom of God. Preferably he will have had rural background in his youth, some technical knowledge and training in his schooling, and be thoroughly trained in religious education. He will attempt to master the Japanese language, to know the village and villagers intimately, and to study as well the great trends of rural affairs that are so intimately related to the work of the Christian enterprise. He will in every possible way identify himself with the Japanese people. Is there then no place for the foreign personal evangelist? Yes, I think there is. Certainly in the scheme I am talking about personal evangelism will play a major part. But the testimony I get universally in the field is that indirect or "demonstrational" evangelism is the more effective, and that the foreigner is particularly handicapped when he confines himself to preaching alone. I also think that the future of missionary work belongs to the specialist missionary rather than to the general missionary.

I have occasionally been asked whether there was any place for technical foreign specialists. It seems to me that so long as foreign co-operation is kept upon any considerable scale, there might well be one or two such specialists for all Japan, say in each of such lines as evangelism, rural education, rural health, women's work, continuing education, play and recreation and possibly technical agriculture. All these fields need attention from the Christian point of view.

There is a place surely for visiting authorities of various types, and the advantage here is mutual. I should also like to see deputations of men and women leaders going back and forth across

the oceans, from West to East and East to West, to state conditions in their own country and their problems, their methods, and their outlooks. These deputations would carry back to their own country much of information and inspiration.

I think too that foreign help, especially from America, if I may say so, would be found useful for a time at least in investigational work such as making community studies, studying Japanese village life from the Christian point of view, trends that affect or may be affected by the Christian enterprise.

The doctrine laid down by the Jerusalem Conference is sound, that the attempt to make the world more Christ-like is the common task of the Church everywhere, and that the task needs all the co-operation and the benefit of all the experience that it is possible to have. My observations in Japan lead me to think that quite a number of properly trained foreign counsellors could be of very great help during at least the next generation, as the Japanese Christian church pushes its way into rural Japan.

Thoughts Provoked by Reading the above Article

1. J. G. BINFORD

Because for thirty-two years we have lived in Ibaraki Prefecture; the first twenty-three years doing what is called country work and the past nine years living in a town of 1,000 houses, actually doing what Dr. Butterfield calls "rural work," I have been allowed to see his article on *The Function and Service of Missionaries in Rural Work* before it was published.

The editor of the *Japan Christian Quarterly* has sensed the situation well when he made prevision to bring again this subject in this form before its readers. My own feeling is that the emphasis on Rural Work, brought to us from the Jerusalem Conference, implies much more than has yet been grasped.

Taken in the light of my experience of the past nine years the programme seems an excellent one. The highly-educated, ecclesiastical and church-history thinking worker, interested in getting self-supporting churches organised, can hardly realise the wide gap between his thinking and the thinking and point of view of the actual farmer as he is today in Japan.

The body of Christian workers is so largely made up of those whose ideas and standards of living are so vastly superior to the Japanese farmer that it is practically impossible for them to find a point of contact. The chief attraction of Christianity to a farm boy is the possibility that it offers to him a way of escape from the economic drudgery of farm life. Dr. Butterfield's scheme squarely faces these economic conditions and it is in these economic and social facts that we find our greatest difficulties in our attempts to do rural evangelistic work.

In the discussion of the topic as to whether or not there should be rural missionaries in Japan, he closes with the statement that he is inclined to think that the "missionary constituency needs re-education." I think that he might have included us missionaries too amongst those who need "re-education as to the purpose, scope, methods, and needs of rural work." Such an education we are getting through the faithfulness of the National Christian Council and the Kingdom of God Movement in keeping the subject before us. Also we are learning much through fellowship with such pioneers in rural work as Masusaki, Sugiyama and Kurihara. Besides these outstanding characters who are able to speak from years of experience, probably all of us who have come into touch with rural life know individual Christian farmers from whose experience we have gotten valuable lessons. The warm welcome given to us by the Japanese farmers, whether Christian or not, when we have tried to show sympathy, makes it seem quite natural that Dr. Butterfield should propose to call us "foreign counsellors." Also the qualifications, requisites and the place he proposes for us seem quite in harmony with what our experience has made us think to be desirable.

If the function of the Rural Missionary is that of counsellor, the specific service is not so easily defined. I should like to call attention to two of the most striking points in the article, but hesitate to do so, because taken out of their setting in the whole scheme they lose much of their force. These taken in their relation to the whole are, first, the stress on the "Rural-community-parish," and the second is what is implied in the statement "the foreigner is particularly handicapped when he confines himself to preaching alone."

Along with both of these comes the statement "that the effort will be made to concentrate in these parishes on a programme of community service, with the hope of developing a smaller number of strong, self-supporting churches rather than a larger number of weak and possibly subsidied churches." The significance of this proposition may be realised when we observe that in itinerant preaching we have more or less definitely been working on the theory that if we preach the Gospel and get people converted and then provide them with church services twice a week, all will work out well in time. In this view of the work we fail to realise how much our ideals of

Christian life are based upon the examples of Christian living and cooperation we have seen in the communities in which we grew up. This thought I think will help us to appreciate the value of the suggestion for "community service." It is interesting too that in the scheme there is no pitting of service against evangelism. No doubt but that we have failed to do as much as is needed to be done to demonstrate Christian community life. The thought of concentrating in rural parishes is really challenging.

Dr. Butterfield only suggests in a very general way the service "in utmost harmony and comradeship with Japanese companions in carrying out such a programme as is laid down in the findings of the Gotemba conference." I cannot resist the temptation here to branch off on the subject of finding and training those Japanese companions. In the *Gotemba findings* the problem of rural leadership is a serious one. The findings suggest operations at both ends; that is, in theological schools and in Rural Gospel Schools. So far the graduate of the theological school put into a rural district is in an economic wilderness without chart or compass. As such, he may easily be a victim of a foreign subsidy or a thankful recipient of foreign counsel, if such counsel of a wise nature is available. But at best he is a long way separated from rural life. At the other end the Rural Gospel Schools afford a means of direct touch with farm life. Our thinking however along this line is hardly crystalized. A few days ago in the beginning of our provincial Kingdom of God Layman's Training Conference one denomination said that they hoped to have two Rural Gospel Schools this winter. After the subject was discussed and the question of securing teachers for the Schools was approached that denomination decided that they do not yet have anyone who knows enough about it to carry on such a school. I think it will help to clarify our thinking if we divide the Rural Schools into two classes, first getting young farmers from widely separated districts and training them to be rural leaders, qualified to face the rural economic and social conditions from the Christian viewpoint. The second kind is an institute in a rural-parish with a radius of about five miles and containing from five to twelve municipal districts (*mura*) and possibly one town (*machi*) with the object of inspiring young farmers between the ages of 18 and 25 with a vision of being model serving Christian farmers. The first is far separated from the community-parish, and may result only in widely-separated weak churches. The second kind operates inside a rural-parish and forms a group who are near enough together to cooperate in forming a strong Christian community which may in time have a strong large church or a number of cooperating congregations. Dr. Butterfield's scheme seems to favour this second form of Rural Gospel School or Schools, and such would be the centre where he would propose to bury, or rather make live his group composed of an experienced "foreign counsellor, a foreign apprentice, and a foreign

woman for women's work, together with a larger group of Japanese co-workers."

I cannot close these observations without another reference to Dr. Butterfield's apparent shifting to Japan the responsibility as to whether there shall be rural missionaries. Japan at home is not in a position to know what or who America has that will be of value to her. Japan has said to me "Has the church in America lost its sense of mission? If there are those who come to us with a message sent from God we will gladly welcome them to cooperate with us in the work for saving and purifying the world." In answer to this it may be said by America that Japan has had a sample of what America can send and now it is for her to say what she wishes. To this Japan has said to me "You have seen what we are, and if you still feel you have a message for us or more messengers to send we will gladly welcome you."

2. E. V. YOSHIDA

We hear a great deal now-a-days about the need of rural evangelism and of work among fisherman, but only those who have actually done it know how difficult it is. The Omi Mission have made a special study of the evangelisation of rural areas round Lake Biwa for the past twenty years and have made various experiments directed to this end. The result is that today there is systematic work being done in some seventeen centres and the gospel has been preached even the hamlets of the prefecture. But this is not all. From the first special emphasis has been laid on building up the church. Yet the fact remains that after nearly a quarter of a century of Christian work we have not yet succeeded in getting a proper church established, which is a cause of real disappointment. A large number of country folk it is true, men and women, old and young, have been baptized and are meeting regularly for worship in the now deserted county offices, but a model country church is still a thing of the future. At the same time we comfort ourselves by remembering that even in the cities of the present day a model church does not yet exist, certainly so far as finance is concerned; so there is no reason for despair if our country churches have not yet attained to that standard.

If I may be allowed to say a few words based on my own personal experience of twenty years in actual contact with rural work in this field of Omi, and also coupled with that my intercourse with Dr. Butterfield both when he visited this district and we went over things together and later when as his interpreter we discussed them further at the Gotemba

conference, if I may say a few words in answer to the points raised in his article, I would say quite frankly in the first place that if Christianity is to get into the country districts it must be the result of the overflowing spiritual power of the city and central churches.

In the second place if we are going to win all Japan for Christ then those of us who are Christians must make a full dedication of our lives to this end, and at the same time we must be ready to offer gladly such material gifts as may be necessary. If the church is not serious on this fundamental point of areal keenness for country work, she will never do it. You cannot do this sort of thing merely by skiing over the surface.

Thirdly, country work costs money and much time. For this reason the sowing of the seed if it is to be really effective, demands newspaper evangelism of some kind. This form of work is most urgent.

Next, there is nothing more effective than for a teacher to purchase his bit of property and put up his house right among the country people, so that he may be able to study things at close quarters for himself, and really understand the conditions amidst which they live. He must be careful that his thought and manner of living are not too far separated from theirs.

Fifthly, it will be a happy day when missionaries from abroad and experienced pastors and teachers work together in a common way in trying to stir up the people by means of rural gospel schools, rural surveys, study groups of various kinds, lecture meetings and similar activities.

Again, we must pray for more countrymen of a calibre similar to that of Nakae Toju and Ninomiya Sontoku who are also Christians.

Seventhly, it is very desirable that Christianity get into the normal schools. If the police and day school teachers become Christians it will be a great help to the whole cause. But we don't want cranks.

Next, as the churches in local centres of population get stronger, they will be able to demonstrate more and more the meaning of the Christian life. Their members by personal work will be able to lead individual countrymen to Christ. This indeed is the very best method of country evangelism.

Ninthly, it may sound very much of a platitude but the secret of making the country churches strong lies in making the central churches strong. Country churches will only become strong as the churches in the local capital are well established. Till we have learnt to make these really strong we cannot make much progress in the country.

Lastly, the call "to the country! to the country!" is indeed a thing for which we can be thankful; even though the methods be somewhat off the lines, yet the call to win the country for Christ is a cause for thanksgiving. But we must first inspire a rural-mindedness in the Christian Church.

THE METHOD AND PURPOSE OF RURAL EVANGELISM

H. HIRABAYASHI

The advance of Christianity into the rural districts is not primarily in order to help the farmers increase production and profits; that is a matter for the specialist. Its purpose is to place the ideals of the country folk upon a firm foundation, to simplify the new life of the countryside. It is not even to increase the membership of the churches, which are to be found scattered up and down the Empire. Its aim is to get rid of that sense of shame which is so often attached to a farmer's life, and instead to help folk to see that it touches the primary and fundamental things, namely the creation of the source of subsistence. It is to fashion a new evangelistic world which will have as its aim the spiritual uplift of the country, inasmuch as its pride is that it partakes of the Divine plan itself in this field.

Now it is not too much to say that the gospel seed in some form or other has been sown practically in every village and town. Whether it be in the form of a church member, or an enquirer, or somebody studying by correspondence, whether the seed be small or big, it is there. Such seeds, though they exist in little more than name, need to be cultivated and watered, and helped to blossom, so that in the end they will come to fruit. Remember the parable of the mustard seed. Even though there be no actual link with the church, even if the enquirer be little more than one in name, yet inasmuch as some contact has been made with a Christian personality, or some book has been read, or some lecture attended, it is a 'mustard seed,' and it is of importance in all evangelistic effort.

Seeds of this kind are to be found all over the countryside at this time. We must leave our Capernaums and with prayer and preparation "go unto the next towns.....and preach there also." Ours is such a day as this!

The first step to take in order to get into touch with the people in the country is to visit them and talk with them either in their

homes or in some other suitable place. Talk with them about the reasons for the present economic suffering in the country, about the importance of the farmer's life as a sphere in which to practise Christian love. Discuss with them the present tendency of the materialistic capitalist civilization in which we live and then of the new world which the Gospel brings. This will lead on to small meetings which have as their chief feature hymn-singing and Bible study.

A thing which must not be forgotten in methods of this kind is that plans must be thought out before in an atmosphere of prayer, and by prayer must the village be entered. Every attention must be given to the life of the country and the psychology of the farmer. It is only by such means that contact can be established. We are above everything else messengers of the Gospel. We must not regard ourselves first of all as teachers of country folk or go to them with any preconceived notion of our own superiority. But at the same time this does not mean that we need to go to them with any idea of apology for our mission. We must have a true and brotherly love for them; we must have that warmth which in itself creates a friendly atmosphere.

In the next place there are what are called lecture meetings. As a result of these informal conversations, linked on as much as possible to the local church, the idea will gradually be formed of trying to do something definite for the village as a whole. If I may say a word from my own experience or from what I myself have seen of the experience of others, I find it has often been possible to arrange a lecture or a course of lectures either as a result of their desire to know something about the country life of Denmark and its intimate connexion with the Christian religion, or else by the suggestion on our part that possibly they may like to hear something about it as a thing which may be of use to them in their own experience.

Once we get a small group together, interested in such matters, as a point from which to make a beginning, the next step is to secure the assistance and good offices in making arrangements either of the village Young Men's Society, or the Cooperative Society, or the village Headmaster, or the local officials or the leaders of the Women's Society, singly or together. It all helps to prepare the

way, though the actual task of planning the meeting may be left to the local Christians or enquirers. But this step of interesting those who count in village life is necessary if we are to hope for large audiences or to do a really effective bit of seed sowing.

If we announce as our subject 'Country life in Denmark,' we can be sure of an audience, for the prosperous condition of country life in that country and the rural culture centering round the village church makes a special appeal.

Normally as a result of such meetings I have found that the prejudice against Christianity gives way to one of respect. The audience come to realize that the fundamental reason which lies at the back of all rural unrest and depression is the lack of a true rural spirit. It is indeed possible to rouse a real spirit of enthusiasm at the discovery that it is farmers themselves who are called upon to walk the way of love by helping and caring for their neighbours. It may be only a few who introduce these new ideas into the village, but in doing so they receive great blessings themselves and at the same time quite effectively stir up the village.

The Bible is the Word of God. To "read, mark, learn and inwardly digest it" is one of the most important things which contribute to modern civilization. It is Denmark which has made the Bible come to have a living message for country folk. Those who grasp this truth then are ready to be enrolled into Bible Study Groups. It does not matter what name be given to these groups, whether they be called Bible Study Groups, or Churches or Bible Lectures; the important thing is to get them into touch with the 'seed' already existing in the village. If there are none such, then the nearest church will do.

When lecture meetings only are arranged, whether the body behind them be the Farmer's Union or the local elders is not so important as seeing that clear directions are given as to what to do in order to continue studies. It doesn't mean that the whole audience will go and join Bible Study classes as a result, at least I have never heard of them doing so—but even if the only fruit seems to be a better understanding of the Christian message and a more favourable attitude towards the few who have been meeting for Bible Study, that in itself will be a real accomplishment. But the best result of all is to get together a few earnest enquirers who are

prepared to go on. The chief responsibility, of course, for caring for these new enquirers rests with the local church, and that in turn depends much on the efforts made by the pastor himself. But this step leads on to the next part of the programme in reaching the country areas.

This next step is, when the time seems ripe, to plan for a short-time Rural Gospel School. In this also the members of the Bible Study Group will form the heart of the school, while the pastor and other leaders share a common life with the pupils, living together, feeding together, sleeping together, and through Christian life and character enter heart and soul into the work of training. Shorter schools may last only for two or three days, while longer ones may go on for a fortnight or a month or even three months. Full details with regard to how run them can be obtained from the National Christian Council in the pamphlet they have issued on the subject. But it may not be altogether out of place if I make one or two additional observations based on my own experience in this work.

I have found it a better plan rather than to try and get the young to come into some church in the city for this purpose, to go myself out into the country and there in the village hall or school, if it is available, or some other suitable place have my Rural Gospel School. Of course the pastors and rural specialists will give their help in the same way, but the actual job of making the arrangements will rest with the young men in the local group. This is a departure from the idea of making the local church and pastor the centre—indeed there is no reason why the school in the village of Hirose, for example, should not be known as the ‘Hirose Rural New Life School,’ or the ‘Hirose Rural Development School,’ or the ‘Hirose Lecture Course.’ But whatever be the plan followed, the morning and evening prayers and the Sunday worship are essential features. Even though to begin with the members may not be very accustomed to such things and find it hard to fit in with them, yet the naturalness of the whole thing exerts an influence over them till it comes about that they feel they cannot let a day pass without prayer themselves.

To sum up, Rural Gospel Schools are schools for Gospel living. They are means by which in deeds rather than in words we may learn to yield our whole lives to the influence and guidance of the

Holy Spirit. In short they are a way by which we may lead the members out into a spiritual life which is aflame with living ideals for the countryside.

But if these ideals are to blossom and bear fruit, it is essential that they be supported all through by the mother church in the local capital. The church there must be prepared to assist these country churches until they become self-supporting themselves. For this reason whenever I do evangelistic work in the country, I always make a rule of doing it in conjunction with the local church or Mission. Indeed I will not undertake such work without such a link being established. I feel it is an absolute essential if the church or Mission is to fulfil its obligation to the country. To give some examples: in the Enshu district, I have worked in cooperation with the Shizuoka New Life Hall, in Yamanashi Prefecture with the Kofu New Life Hall, situated in the capital, in the Hokuriku area alongside the Kanazawa 'Perfect Man Society' in Nagoya with the 'Christian Age Society,' and by doing so it has been possible to make the area of operations far more extensive.

There are many other matters which might be discussed in connexion with country work, as for example, the training of rural evangelists, rural equipment, the question of linking on the work with Producing Agencies, the problem of providing education, but what I have said above, I think, will suffice to shew in what direction we are now moving.

Can we picture the souls that have wandered,
And have groped through the darkness with tears,
In the joy of the morn that will greet them,
When the Son in His beauty appears?

Nagata Kokichi.

Translated by L. J. Erickson.

TENRIKYO, A STUDY IN RELIGIOUS METHODS

FRANK F. WARREN

The average Christian worker in Japan is more or less cognizant of the outstanding facts of Tenrikyo. Articles have appeared from time to time in the *Quarterly*, and the newspapers of the day have published more or less colourful accounts. After a year and a half of rather intensive study of the sect I am of the opinion that most of us do not take this new religion seriously enough. We have heard many ask whether it was Shinto or Buddhist and many others seem to feel that whatever it is, it won't last long nor have a far-reaching effect on the nation as a whole. By way of introduction, therefore, and before commenting on some outstanding lessons that Christianity might possibly learn from the sect, I will give a very cursory account of its history up to the present.

An hour out from Osaka in Nara Prefecture, there is a little town of less than 15,000 people. Tenrikyo, one of the thirteen recognized sects of Shinto, had its birth there and from it as headquarters, it has carried on for almost a century. Near this town of Tambaichi, the foundress, Miki Maegawa was born in 1798. Uneducated but of sterling character, poor yet possessing a marvellous faith, superstitious and simple in thought and life, she lived to see her words, her visions and her very acts woven into a recognized religion of her country. The first forty years of her life were uninteresting and uneventful. In her forty-first year she entered into a series of religious experiences which culminated in her becoming an "oracle of God." In the carrying out of her purpose she lost all she possessed; she was looked upon as a religious lunatic, and she was persecuted by the government unmercifully. Twenty different times was she thrown in jail while her sons suffered likewise. Her last imprisonment was in her eighty-eighth year and the cold and exposure of her twelve days in a foul prison brought on her death. According to Tenrikyo history, in the year 1838 the foundress in the dead of night, felt a great weight come

down upon her and a voice said, "I am the great God Kuni-toko-tachi," (the name of a traditional Shinto deity.) That night ten gods in all revealed themselves to her. From that time until her death, she felt the call of the Supernatural upon her and the remainder of her life was spent in fulfilling her mission. Before her death she had gathered a small but growing group of earnest disciples who not only believed in her revelation but were willing to carry on her mission. As she was unschooled in Chinese characters, one Iburi, a carpenter copied down her prophetic utterances. Although they fill many books yet their substance has been collected into a book of 356 pages, which with varied comments and inspired writings by others comprise the text book of the sect and is called, *The Outline of Tenrikyo*.

Today Tenrikyo claims six million adherents. It is also equally rich in the number of its workers. Last year fifty-six thousand seven hundred and twenty-two men and women were registered with the government as trained workers. Scattered throughout the Empire are well over ten thousand churches of varied grade. In Tambaichi we find not only the main church, the largest church building in all Nara Prefecture, but also the various schools which the sect maintains. For instance there is the Training School which contains sixteen hundred students, men and women. Half this number graduate every six months. No educational qualifications are necessary and the training received in this short period is supposed to equip them for their work of propagation. At present the school has a waiting list of twenty-five hundred who are not only willing to go into the school without pay but also go into the work with no promise of support. The newest development is a so-called "Foreign Language School" of two hundred and fifty students and a strong faculty which has several foreign teachers on its liberal pay roll. The students of this school are of a higher standard, receive a more thorough training in the cult and are being taught various languages preparatory to their going out as foreign missionaries. Several hundred have already gone out to introduce Tenrikyo to other countries. "How does it work?" someone will ask. In a little town on the Island of Awaji is a very earnest Christian woman who has been the principal member of the local church. For twenty years her husband has been in business in

Los Angeles. A few months ago he returned to his home and to the surprise of all came back a most earnest believer in Tenrikyo. Gone now are the good old days when the wife was our most helpful worker, for the Tenrikyo husband strongly objects to his wife's faith. Why? In United States when he became desperately ill and homesick, it was'nt a a Japanese Christian worker that came to his help, but rather a Tenrikyo Japanese pastor who had been educated in the training school at Tambaichi and who had gone to America to become a missionary.

Again, Tenrikyo is a sect with vision. The finest, most up-to-date library in all Japan was built last year at a cost of over ¥400,000. It would have cost many times that if several thousands of earnest believers had not given days and weeks and months of free labour. The library now contains 50,000 volumes but there is space for 150,000 more!

Having said this much by way of introduction, it may be well to go on and ask what are some of the outstanding reasons for the growth of the sect? In the first place it is thoroughly indigenous.

In its programme of propagation Tenrikyo makes much of its Japanese origin. Here is a religion which did not come from India, China or Europe. Its honoured foundress, Nakayama Miki San, was a Japanese. She lived her life in an average Japanese village. The religion has'nt needed foreign money or missionaries to give it life, but it has been conceived, brought forth and grown to its present astounding proportions all of itself. It adapts itself to Japanese psychology and life. One of its recognized leaders said to me, "we welcome criticism, for only as we see our weaknesses as others see them, are we able to correct them and develop our religion." Its leaders are still open to revelation. Tenrikyo recognizes the futility of worshipping eight million gods, the traditional number in the Shinto pantheon, and so limits its worship to just ten, and then does that in such a way that by worshipping Tenrikyo's "God" all ten are included. It is a polytheistic religion trying to express itself in monotheistic terminology in order that it may catch the modern ear. Rather than believe in one God who reveals Himself through Father, Son and Holy Spirit, Tenrikyo advocates ten select deities who reveal themselves in this age through "Tenri-o-no-mikoto," the Tenrikyo deity. In this way Tenrikyo is not disrespectful to Shinto's

unnumbered gods but rather honours the ones which for convenience sake, she considers most important.

Everything about the religion is typical of the country. Its churches are true to Japanese lines of architecture. Its priests robe themselves in the colours and silks which appeal so to the Japanese eye. The music used in all the services is so typically Japanese that it grates harshly on our untutored ears. Tenrikyo is not a re-vamped Occidental cult but a purely oriental religion. The average Japanese, and it is to such that Tenrikyo appeals, does not have to accustom himself to a foreign building nor to foreign customs, nor again does he have to strain his untutored musical chords in mastering foreign music in which to express himself, but he finds himself in surroundings perfectly familiar and thus feels at home. Even in this is there not room for thought for the Christian worker in Japan?

Some Students of Tenrikyo suggest that it contains much of Christianity. There are doubtless elements in its teachings which bear some sort of resemblance to Christian tenets, but we must remember that it is almost certain the foundress had never heard of the teachings of Jesus Christ. A hundred years ago He was but little known in small towns like Tambaichi.

In the second place Tenrikyo succeeds because it takes cognizance of the physical side of our natures.

Any religion will prosper that puts its emphasis on bodily ailments and their cure, and endeavours to give mankind a way out from the bondage of illness. Tenrikyo advertises the fact that health is the basis of happiness and is thus more important than gold or goods. God fully intends his children to be well and strong. If they are sick there must be a reason for it. So Tenrikyo gives men a very simple teaching concerning what causes illness. "Man is born with a spirit perfectly pure but his mind is selfish and in the mind we find a division between good and evil." The foundress chose to use the word "dust" instead of sin and thus we have the famous eight dusts of Tenrikyo (*yatsu no hokori*). They are the very common weaknesses of man namely, covetousness, stinginess, partial love, hate, resentment or animosity, anger, wrong passion or desire, and finally, pride. These dusts filter into man. When that happens what is the result? The text-book says, "If these

dusts once take possession of a man and worry him with their vile passions, the man's spirit loses its clearness. Whenever God finds dust in a man, he turns away. If God turns away from man then there is no protection from God and therefore all manner of deformities and diseases enter." Here then is the root of the whole matter. If you have a pure heart you will be well. If you have dusts in your heart, sooner or later you will have sickness which is a sure sign that in God's sight you are not pure. Illness to the Tenrikyo is a "raid on them of the gods." A man may not be conscious of these dusts in the heart and thus goes merrily on his way; but suddenly a serious illness comes and he awakens to the fact that God is speaking to him. If a person in any community becomes ill it isn't long before a Tenrikyo worker gains his bedside. He begins his propaganda by endeavouring to show the individual that this illness has come to reveal the presence of a dust. God is trying to speak to him; when he has cast out all these dusts then he will be cured. To give another quotation from Tenrikyo writings: "When an ailment comes to a man, it is a sign that God is trying to cleanse his heart. All he must do if he happens to fall ill is to look over his life, tracing back in his memory and probing all his misconducts even to the minutest ones and then be filled with remorse for them. In this way, if his spirit resumes the old purity and transparency, God's spirit comes back again and communes with his spirit.....All ailments, however serious they may be, shall be wiped away and the free use of the body comes back."

It is easy to see why Tenrikyo possesses great wealth. If a man is healed, out of the abundance of his gratitude, he will give all he has most gladly to Tenrikyo. If he does not give gladly, he still has *oshii* or stinginess in his heart and of course the cure will not be complete. Thousands in Japan have given all they possess to Tenrikyo. This has always been true of the sect. In 1895 D. C. Greene in *Transactions of the Asiatic Society of Japan* wrote, "Adherents, though mostly from the ignorant poor, possess in the aggregate considerable property. Some years ago the head-priest of Tenrikyo gave a sum of fifty thousand yen towards coast defense." This was doubtless gratitude money.

It is a lamentable fact that the Christian Church of today with its extensive programme, splendid buildings, and rich ritual, has

largely lost its message of Divine Healing. Tenrikyo is known throughout Japan as a faith-healing cult. Christianity does not have that reputation, though scores of people have found physical help in it.

Thirdly, Tenrikyo is a religion for the common man.

The genius of Tenrikyo is that it has made its appeal to the farmer, the backbone of the nation. Christianity has, until the present, gone to the cities and towns. Tenrikyo hastens to the countryside. It is the first religion in Japan that has seriously set out to win the common people. There are large, prosperous looking Tenrikyo temples in the cities of Japan, but they take their place with hundreds of others along country roads; in lonely nooks and out of the way places. In places where Christianity has never yet considered setting up its standard, Tenrikyo has had the audacity to go and is making its way. Of the entire body, 72% are farmers and only the remaining 28% are city people. Out of 12,000 workers concerning whom a recent investigation was made with regard to their education and reasons for becoming workers, 6,000 reported as having been farmers and the other half came from the common walks of life. The mass of believers are simple souls, untutored and unlearned to whom religion must be simply put, if they are to comprehend and believe. Lack of academic scholarship in their teachers is no handicap to them. I have listened to many of their sermons or talks and have felt the lack of thorough training on the part of the workers, but their strength lies in pastoral work.

After more than a year of studying Tenrikyo methods and results, I am convinced that our programme falls far short of what we could do. A Christian worker, after four or five years of study in the average seminary, is fitted to become pastor of a city church, to prepare intellectual essays and to more or less shepherd a city flock; but is he prepared to go out and win the countryman for Christ? Generally speaking, no. Surely a better day is coming in Japan when a young man may receive a course, perhaps not so long or so intensive, but thoroughly practical, that shall equip him to work in the small town or even in the country. The seminaries, which have been under foreign subsidy and control are the crux of the situation. When we have teachers who feel the burden of the common man and his salvation, it will not be long before we shall have students who will be going out to do a work which is left to

other religions today. If "the common people heard him gladly" two thousand years ago, what has happened to the message of today that it should no longer appeal to that great mass of common folk who make up the greater part of humanity? Is it too late to simplify our message and change our method in order that we may once more begin to do the task which is ours to do? We may laugh at the lack of depth and philosophy in Tenrikyo teachings but we cannot help admiring their vision and earnest methods. Manual labour is held in high repute. Every student at Tambaichi puts on working clothes and does his share of menial labour on the grounds and buildings. Hired janitors are not needed, for all feel the responsibility of doing this sort of work.

Again, Tenrikyo succeeds because of the place it gives to women.

The marvellous personality and the unusual religious experiences of the foundress have had much to do with the phenomenal growth of the sect. Her life, unlike that of her American contemporary, has not been the object of strong criticism. Critics have called her abnormal but not immoral. She has simply been taken for granted; while her life, because of its simplicity, its sacrifice and devotion to God, has been the inspiration of thousands, yea even millions. It is not surprising that the sect has always been popular with the women. Women, in unusually large numbers, have been working for the success of the sect. Women are often the heads of the local churches. Indeed Tenrikyo tries to make a special appeal to women as being more emotionally constituted, and less desirous of studying the abstract and the profound. The simplicity of Tenrikyo makes a strong appeal.

Lastly, Tenrikyo possesses a splendid organization.

It has a strong centralized system of government which functions admirably. The nominal head of the cult remains in the Nakayama family. Masayoshi Nakayama, the great grandson of the foundress, is an Imperial University graduate. He is highly respected and revered, though not worshipped like his illustrious ancestress. The actual organization centres at Tambaichi. It is the Mother church, and from it flow the streams of life which make Tenrikyo. What of the great network of organization stretching into the uttermost part of the Empire? It unravels itself as a strong, well-planned, modern centralized system which works with remarkable smoothness

and efficiency. Throughout Japan there are forty-seven offices which handle the various business interests of the sect. The ten thousand churches of Tenrikyo are under these centres which in their turn are directly responsible to the Mother Church. The marvellous unity of Tenrikyo has been made possible through this close organization. There are five grades of churches and there seems to be a close relation between them. Many of these smaller organizations of which there are 8,335 of the lowest grade, are unable to support themselves entirely and receive financial aid from the larger churches. All the churches make monthly contributions to the Mother Church, and in this way, the work at Tambaichi is carried on.

A religion to maintain itself and grow at the rate of approximately doubling itself every ten years, and to develop into a missionary body, must have a strong unified system of organization and government. Tenrikyo presents an unusual case in the study of comparative religions. Within a hundred years of its birth, it has grown from being a purely local worship to an accredited national religion with six million believers, over fifty-six thousand workers and ten thousand registered churches.

One is forced to raise the question as to what might be the position of Christianity today, if it could have presented a solid phalanx during the last one hundred years? Would it, too, have penetrated into the hearts of Japan's millions? Had its programme of evangelization, education and social uplift been directed from one central office all these years, would not Christianity, too, be capturing the country? Overlapping of responsibility, mammoth overhead expenses and seeming competitive endeavour in school work and otherwise, would have been avoided and the work greatly advanced. Tenrikyo has been unusually free from schism. Today it presents a united front.

When one goes to Tambaichi, one finds himself in a small city which is the tangible home of a living religion. On all sides are evidences of it. Here are the homes of the foundress, the present head and the teachers; yonder are the offices. The streets are filled with students who are in training to become workers and who are going out every six months to cover Japan with their propaganda. At the home church is a constant stream of men and women, worshipping with evident zeal and enthusiasm. If one happens to

be there on the monthly day of worship, one will see several thousand attending the service. One will be impressed with the growth of *Jiba*,* the endless streams of pilgrims, the general prosperity of the town. Tenrikyo with all its apparent weakness and strange doctrines, is something more than a thing to be laughed at; it is a religion which has made its appeal to almost six million people who pour their gold into it. It has enough life to manifest itself in all these visible ways.

How long Tenrikyo will continue is but an idle conjecture. Its critics prophesy a speedy downfall, its propagandists bespeak a glorious future. Will its mythological concept of the divine, its easy entrance into faith and its loose demands morally, combine to bring about its downfall or will these things combine to make a religion which will continue to appeal to the average mind which does not care to think too deeply or too long and which insists upon a religion which shall bring speedy results and yet not make too great demands from a moral standpoint? Of one thing I am certain: Tenrikyo must be classified as a living, growing, prosperous religion which seems to satisfy its adherents, and which as yet, has not manifested any outward symptoms of inward decay.

* i.e. the birthplace of mankind, according to Tenrikyo; in other words Tambaichi.

The lovely light of stars
Shines quietly,
Where sleep the flowers,
Peacefully,
Before the New Year's dawn.

I leave the past
Determinedly,
To face the future
Manfully,
And bear my hard cross on.

Nagata Kokichi.

Translated by J. L. Erickson.

HYMNS AND HYMNAL MAKING IN JAPAN

HOWARD D. HANNAFORD

The singing of hymns seems an integral part of the Christian religion, for Christians in all ages have joined their voices and thus their hearts in united thanksgiving to God and communion with Him. Spiritual power is released through corporate song. An American teacher once said that the capitalists had to reckon with the more radical labour movement in the United States of America known as the I.W.W., once its members printed a song book and began singing their sentiments in chorus. Their songs welded them into one united body, possessing the power to defy established classes and customs. In like manner, it is so important for Christians to sing together that, in the beginning of the Christian Movement in every land, the making of a hymn book has gone hand in hand with the translation of the Bible.

Japanese Christians have always sung together, but for some years there was a tendency for each denomination to produce its own hymnal, thus creating a number of Japanese versions of standard English hymns. This seemed an unfortunate state of affairs, so in 1900 a Union Hymnal Committee was formed and given the task of making a hymnal for all denominations. This Committee arranged for certain hymns in the new hymn book to be uniform with those in use in the Episcopal Church; they used considerable material from existing Japanese hymnals; they added to it one hundred and eleven hymns (translations and original Japanese) and as a result in 1903 they published a hymnal of four hundred and eighty-five numbers. This volume, known as the *Sambika*, has been used by nearly all Japanese Churches for twenty-eight years. It is a good hymnal, far superior to some used in other Oriental countries, and great credit is due the members of the Committee for it.

However, in thirty years, Japan, the Japanese Church and Christian hymnology have changed considerably and many persons have been feeling the need for a revision of the *Sambika*, just as at present in Great Britain and the United States there is a flood of

new hymnals, as an evidence of dissatisfaction with the existing standard ones of the Church and the desire for new experiments with hymns and tunes. The Union Hymnal Committee considered this matter several years and thriftily saved its profits from the sale of the Hymnal to meet the expenses of a possible revision. In 1927 a Committee was selected to go over the *Sambika* carefully, noting defects and making recommendations concerning potential points of revision. After more than a half year's work this Committee made its report to the Union Hymnal Committee. Then a Revision Committee was appointed; its organization was so complex that the average person feels giddy when he tries to comprehend it in one lesson. Two experts, one literary and one musical, worked daily; once a week a Committee of seven, chosen either for their literary or their musical qualifications, met to confer about the report of these two experts; about once in two months these two groups met with the Union Hymnal Committee and stated their conclusions, after which all went over the same material together. Thus every point of revision was considered by nineteen persons, some of whom were technical experts in poetry or religious music, others of whom were pastors, who could represent the viewpoint of the Church and the average Christian. On this Committee of nineteen there were five missionaries and fourteen Japanese. Seldom has any committee manifested such a spirit of fellowship and such an utter lack of distinction between Japanese and foreigner. For two and a half years of work together, even though there was a sharp difference of opinion at times, the atmosphere of the meetings was always brotherly and delightful. The work of revision was begun in October, 1928, and practically completed in February, 1931.

One of the difficult questions, which the Committee had to face, was that of literary style. Certain critics have spoken adversely of the hymns in the *Sambika* because their style seems to them not sufficiently classical; on the other hand, some persons, usually of the younger generation, criticize certain hymns, because, in their opinion, some forms are archaic and a few words are quite unintelligible to the people of the present age. There have been many changes in the Japanese language during the past fifty years and, from the viewpoint of some older people, the modern Japanese do not know how to write at all in a proper literary style. On the

other hand, since these same modern people are the ones, who will probably use the revised *Sambika* longest, it was necessary for the Committee to take them, also, into account. The resultant style may be something of a compromise, but it seems to be entirely intelligible to all.

Another very serious problem was to decide what to retain and what to omit in the present Hymnal. The Preliminary Investigation Committee made some rather drastic recommendations to the Revision Committee, which would have resulted in the omission of many hymns, but the revisers followed a more conservative policy. So many elements were involved that the situation was often quite complex. Some wished hymns omitted because their tunes were poor music, others because the literary style was bad, others because they did not like the theological ideas therein expressed, others because the hymns under consideration had been little sung during the almost thirty years of the *Sambika's* existence. If, however, a hymn had proved popular, or, if it possessed cherished associations for the revisers, it was difficult to omit it, even though the defects of tune or words were glaring. The phrase, "dear to the heart of the Church," became a powerful weapon in defense of retaining any hymn. Thus it was found to be extremely difficult to maintain a balance between science and sentiment. In the end a number of hymns, which had once been marked for destruction, crept stealthily back into the *Sambika* again. Eighty-three hymns and one hundred and eight tunes in the present Hymnal were omitted. Many lines in the remaining hymns have been re-written and, in some cases, entirely new translations have been made. The hymn tunes, also, have been thoroughly studied and, in some cases, the harmonization has been completely revised.

Having decided what to do with the present Hymnal, the Committee set itself to collecting new hymns for inclusion in the revised Hymnal. Nineteen hymns and twenty-three tunes were chosen from those in *Sambika*, No. 2. About one hundred and fifteen hymnals and reference books were gathered from all over the world and were diligently studied as source books for new hymns and tunes. Thus many good hymns were found and translated. The Japanese language presents many difficulties, when a hymn is to be translated. In a Japanese hymn it is entirely impossible to

express all the ideas of an English or German hymn; the verse form is such that often only one thought from each stanza can be translated, if the hymn is to have a reasonable length. Thus the Japanese translation frequently lacks the vigour and the thought-compelling quality of the original. This may be one reason why hymns are less commonly quoted in sermons in Japan than in America or England. In addition, poetic conventions often hinder the expression of really original ideas in Japanese hymnology, a trenchant English phrase becoming a mere trite Japanese one. On the other hand, the Japanese translation sometimes pictures one mood or sets forth the atmosphere of a hymn in a most vivid manner. Some translations are so far removed from the original hymns that it is difficult to recognize them; in certain cases the Japanese translation seems better than the hymn translated; but, under such circumstances, there is little meaning in calling these hymns translations. Of course, it is valuable to have in the Japanese Hymnal translations of the great hymns of the Christian Church everywhere, in order to stimulate the sense of solidarity of this younger Church with the older Churches of ancient and modern times and of many lands, and to give it the privilege of sharing in the treasure house of worship and devotion of the Church Universal. But, in general, translations are inadequate and the work of translation cramps the style of Japanese authors, so Japanese Christians should be encouraged to write their own hymns more and more in order that they may come to produce more effective hymns.

The range of hymns in the revised Hymnal is more comprehensive than in the late one. The number of hymns dealing with God's Majesty and Love has been considerably increased; also the section on Trust is large. The hymns dealing with Death and Heaven are slightly fewer, but more Morning, Christmas and Easter hymns are found. There is a new and considerable division called the Kingdom of God. Some excellent hymns on social service, brotherhood, international fellowship and world peace have been added. A Mother's Day hymn has been inserted. Gospel hymns have been set apart in one section. Hymns and tunes have been culled from a wide variety of countries—Switzerland, Germany, France, Iceland, Denmark, Syria, Great Britain, Canada, United States of America, Japan, China. They represent all periods of time

from early Latin and Greek hymns to the poems of contemporary writers. This has given rise to some vexatious problems concerning copyrights, entailing a great deal of correspondence with authors, composers and publishing companies in foreign countries. It seems unfortunate that what should be the heritage of the Church Universal in united praise and worship must be hindered from being used freely by Christians of all lands and ages because of the barriers of copyright laws and commercial interests. However, in general, great courtesy has been shown the Hymnal Committee by all those interested in foreign copyrights. And the Committee's desire to make the revised Hymnal as cosmopolitan as possible has resulted in its being less exclusively under the influence of American and British hymns than the old *Sambika*.

The number of hymns written by Japanese is slightly greater. The Revision Committee published advertisements in the leading church periodicals, asking for original hymns and original tunes (for certain specified words). One hundred and twenty-two hymns and forty hymn tunes were submitted to the Committee, but only a few were accepted by it. It was difficult to decide which tunes to adopt; the missionary members tended to vote for those, which had an Oriental atmosphere and "sounded Japanese," but some of the Japanese members objected to such tunes as not being hymn-like and preferred tunes written more definitely on Western models. The missionary, of course, does not know the associations of certain types of Japanese airs as his Japanese colleague does, but this experience shows both the remarkable adoption of Western music by Japan and some of the phases of the problem of making the Christian movement in Japan truly indigenous. In the old Hymnal there were sixty hymns, written by Japanese (marked "Original"), and only three Japanese tunes; in the new *Sambika*, out of a total of six hundred and four numbers, there are twenty-two new hymns and twenty-six new tunes, written by Japanese, making a total of sixty-nine hymns and twenty-nine tunes from Japanese sources. It is to be regretted that the proportion of original Japanese hymns is not greater, but both those in the *Sambika* and those submitted for the revised Hymnal were subjected to examination according to a high standard of judgment and hence many were rejected. The revised Hymnal is probably unique among all the hymn books of

the world in the diversity of styles of hymns included in it. They range from ancient plainsongs to modern gospel hymns, from classic German chorals to lilting tunes in the presentday fashion. But this variety should make the new *Samika* useful to the Japanese Church, for it should be possible to find in it hymns suited to every sort of meeting and every kind of group. There are enough of the old favourites left to prevent even the conservatives from feeling strange and lonely when finding their way through the changed numbering of the revised Hymnal, and yet there are many new and good hymns to challenge the attention of the more adventurous. Furthermore, in some respects, the new book is sufficiently in advance of present-day usage in the Japanese Church to ensure its usefulness to the Christian constituency for many years to come.

The work of printing the revised Hymnal was arduous labour. Since no musical type was available, it was necessary to employ an artist to write by hand a score of each hymn, which was then photographed and made into a plate. In spite of meticulous care the process proved to be too complicated for the attainment of perfect accuracy and mistakes in copying and defects in photographic plates appeared. Printing the first lines of the hymns translated from foreign languages presented another problem and the lack of type for Greek and French letters made it more difficult. However, the printers exerted themselves to cooperate with the Committee in every way and the final appearance of the new Hymnal is dignified and pleasing.

The manner in which the *Sambika* of to-day is known and used by even non-Christians is remarkable. A pastor, stopping in an inn, heard two women singing Christian hymns; he was glad to know that other Christians were in the hotel. A few minutes later he heard the same voices singing frivolous and dubious songs to the accompaniment of a samisen and he became less sure of their Christian faith. Others, however, have sung hymns from the *Sambika* for the sake of the music and all unconsciously have been influenced by their teaching. The late Hymnal has been a vital instrument in spreading Christianity in Japan. God grant that the revised Hymnal may prove equally helpful.

CAROLINE MACDONALD*

1881—1931

DAVID S. CAIRNS

Some twenty years or so ago, at "The Hayes," Miss Ruth Rouse introduced me to Miss Caroline Macdonald, at that time and for seven years past, a pioneer agent of the Y.W.C.A. in Japan. Subsequent to a brilliant university career at Toronto, where she had been a leader of the Student Christian Movement of Canada. Miss Macdonald was, I afterwards learned, a member of an old Scottish family which had been settled in Canada for six generations. Her father had been in his youth a physician in wide practice in Ontario, but had passed from there into politics, and became Deputy Speaker during Sir Wilfred Laurier's ministry. She wished, she said, to come to our Aberdeen Theological College for a few months of quiet and study. Would we have any objections to a woman studying theology? I answered that she would be very welcome, and in due time she made her appearance. She was the first woman to study theology in our college, and had a very keen sense of the humour of the whole situation—the frigidity of some of the students in view of the unexpected apparition, and the gradual thawing of the frost, the stages of which were duly reported. She was immensely pleased when, at the close of her period of study, at a farewell meeting they sent her off with speeches and a presentation. A picture of Fuji Yama's snowy cone, which hangs in our college dining hall, was her reply to this demonstration. Those who got to know her in those days found her an extraordinarily alive and amusing person, with a deep strain of seriousness beneath the surface currents. She was an enthusiastic pro-Japanese. Never was such a people. Every Japanese was born an artist. Bushido was the soul of Japan. And what could compare with Japanese manners? They always tried, when they met you, to put you in a superior

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position. Hence the conventional Japanese greeting, "I am very sorry that I was rude the last time I met you," "I was ruder than you were," known by both speaker and hearer to be pure fictions. She used to say the former herself when she came to call on us, and would run on about the virtues and glories of the Island Empire. Then she would pick herself up with the golden aphorism, "Every missionary that is worth his salt thinks his own particular brand of heathen the best." Everyone who knew Caroline Macdonald in those days liked and admired her, but few, if any, suspected the force and depth of the love and devotion that would carry her out into such dark waters of sorrow and despair before her short day's work was done.

I kept in touch with her by correspondence and occasional meetings during the years which followed, but have not space here to record the later developments which led her to leave her work in the Y.W.C.A. and begin that memorable mission to the gaols of Japan, of which she has left but one printed record, her well-known book, *A Gentleman in Prison*, which in its different editions is familiar to all who frequent Student Movement bookrooms. The story is the autobiography of Ishii, for twenty years a defier of God and man, a trebly-dyed murderer, who became suddenly converted on reading our Lord's words, "Father, forgive them, for they know not what they do," and employed the months which intervened between his sentence and execution in writing the story of what had happened to him. Dr. John Kelman, in an introduction, has compared the book to Bunyan's *Grace abounding to the Chief of Sinners*. Ishii was only one of very many to whom Caroline Macdonald brought new life and hope. Of her work in the prisons it is impossible to speak in detail, but I may summarise it by quoting a few words from Mr. Galen Fisher's *Creative Forces in New Japan*: "One of the remarkable workers in Japan to-day is Miss Macdonald, a tiny Canadian lady of Scottish ancestry, for whom, if need should arise, scores of the most notorious criminals in Japan would gladly give their lives." So famous did her work in these prisons become that she received for it a decoration from the Emperor, and her own University of Toronto made her its first woman Doctor of Law. She had the *entrée* into every prison in Japan, and through this work had an amazing range of friendships,

from thieves and murderers up to famous Buddhist scholars and high officials of State, who had become interested in her work among the outlawed.

This work gave her such an insight into the abyss of poverty and crime in Tokyo that she resolved to found a social settlement which should fulfil three ends at one and the same time *i.e.* (1) it should meet the needs of the district, (2) be a training ground for workers, and (3) form a temporary refuge for ex-prisoners before they returned as redeemed men into the everyday world. Her intention was that these ex-prisoners should mingle unnoticed with the workers and guests and pupils for a while, and then pass almost unnoticed out into the world again without any prison gate stigma and temptations. The experiment succeeded, I believe, admirably. I spent a week there two or three years ago, and found myself in the heart of an active and happy society, of which Mac San (Lady Mac, as her Japanese friends called her) was the cheerful and, I fear, occasionally ribald, heart and soul. She was quite ready to jest about the mixed character of her inmates. One night, noting the very accessible character of the verandah that ran round the house, I asked her if she were not afraid of burglars. "Not a bit," she said cheerfully, "every burglar in Tokyo knows perfectly well that if he got in here, he would not get out without having his pockets picked!" The settlement was a hive of activity, lectures by notable Japanese, classes of various kinds, children's games, and a Bible class, conducted by Mac San herself went steadily on, with the loyal co-operation of Yamada San, an, artist of real gifts and her loyal and invaluable household lieutenant. It is good to learn that he is to carry on the work of the Shin Rin Kan, now that his captain has gone.

All this social work brought Miss Macdonald into intimate touch with the Japanese Labour Party, whose social and economic programme with us would be called Liberal rather than Socialist. With these and their leaders she was hand and glove. In fact she came with their Labour delegation two or three years ago to a Labour Conference in Geneva as their interpreter. I was told that they said they would not go without her, and I can well believe it.

It is impossible to sum up so rich and so varied a character in a few words. A friend of great experience and insight wrote me

lately: "She was a great missionary, perhaps the greatest you and I will ever know." Certainly I have known none who for their term of years better deserved the name. There was in her all the depth and fire of a great missionary, anger and pity and faith, a fresh and powerful mind, and a naturally decisive character. But through her complex nature there ran a streak of sheer mischief and pungent humour that is not usually associated with the type. There was that in her which enabled her without difficulty to understand social outlaws and rebels, and gave her a fine impatience with purely conventional ways and people. She was a born freelance of the spirit. It was characteristic of her that when the shadows of her last illness fell suddenly and unexpectedly upon her, her first thoughts were of her aged mother and her kindred, characteristic of her too, that knowing well the malignant character of her illness she should conceal her knowledge from her friends, and go off on her last voyage home with a jest on her lips. It is good to know that she had a quiet and restful journey home, and saw her kindred again, and thereafter, surrounded by all that skill and affection could do for her, had a speedy passage to her own country. To all who knew her, her memory is one of warmth and light, and of thankfulness that they have known her. In a short time she has fulfilled a great work.

AN EPITAPH

Like the glorious red of the sunrise,
Like the shout at the battle's end.
The op'ning of gates into heaven—
That was your death, O friend!

Kohitsugi.

Translated by L. J. Erickson.

THE PROPOSED MISSIONS MUTUAL FIRE PROTECTIVE ASSOCIATION

A. J. STIREWALT

At the 1922 Meeting of the Federation of Christian Missions in Japan, the matter of a mutual fire protective association was considered and a committee was appointed. The 1922 Conference did not approve of the project as then presented.

The idea was revived at the 1929 Conference, and considered anew at the 1930 and 1931 Conferences. The project is now in the hands of a Promotion Committee which is trying to effect an organization.

At the end of last year Mr. H. V. Nicholson, as secretary, sent a personal letter to 590 missionaries to secure an expression of interest in the project. Six days later, he reported that sixty replies had been received. These indicate a very considerable interest, and report ¥1,500,000. policies, fully one half of which will be committed to the Association, if organized. The other half is conditioned on Board approval, or on the ultimate nature of the organization. It would seem that the ¥2,000,000., the minimum amount agreed on to effect the organization, will be offered. However, it is highly desired that as many Missions as possible, however small, commit to the organization their property for protection; for it is very evident that as the constituency increases, the risks decrease.

Legal advice has been secured and we have been assured that such an organization would, in no way whatever, conflict with the laws of Japan, even if a central reserve fund is kept; and that should we desire to do so, we would be free to organize it as a Juridical Person (*Zaidan hōjin*) without making it liable to taxation.

The results of the survey given below cover the eighteen year period ending December 1930. The twenty-four Missions reporting, were, in 1930, carrying fire insurance policies amounting to ¥13,084,695, on which they were paying annual premiums to the amount of ¥47,111.

The survey revealed the fact that while the annual premiums are ¥47,111, the average annual loss during this eighteen year period has been but ¥13,173, or, to state the case differently, these twenty-four bodies are paying ¥33,938 more per year in premiums than their aggregate losses amount to. Or, to state the case still differently, we are paying an average annual premium of ¥3.63 per ¥1,000 value insured, while our average annual losses, during this eighteen year period have amounted to but ¥1.03 per ¥1,000 value insured. However, we must call attention to the incomputable factor of a gradual increase in the amount of property possessed and insured during this eighteen year period which would affect this ratio somewhat, but probably not very much. It should be stated here, however, that there have been other losses during this period which were not covered by insurance. Such are not included in these figures. To include them would disturb the proper ratio between losses and premiums paid. The proposed Association would, like regular companies, limit its payment of losses to the property committed to it for protection. Hence it would not be just to report losses which were not covered by insurance.

The ratio between the figures here given constitutes the argument for an organization through which we might pool our risks and mutually bear our own losses. The Boards of several of the larger Missions are now bearing their own risks, rather than paying insurance companies to bear their risks for them. Their idea is that their losses are less than the required premiums. The policy seems good where a Board has much property distributed in several mission fields. But if any one Board can afford to bear its own risks, it would seem that all of us together could better afford to bear our aggregate risks; for it is likely that all of us together have more property than any single Board has. It should be stated, however, here that the property of some of the larger Missions has not been reported, hence the figures given do not represent all mission property in Japan, by a very considerable amount.

The present status of the project is that, like the regular companies, protection would cover losses from fire, under ordinary circumstances only, and not losses from earthquakes, or other natural disasters, or from fire resulting therefrom.

In apportioning assessments, instead of fine distinctions as to

relative risks, the idea of mutual helpfulness is to be preserved, in consideration of which there shall be no distinction as to locality or isolation.

No single risk exceeding ¥10,000 will be accepted, and the minimum distance between any two risks shall be sixty feet. However, should the total amount of property committed to the Association become more than ¥2,000,000 the maximum single risk may be increased, only no single risk shall ever exceed one-half of one percent of the total value of the property committed to the Association for protection. Thus, if the total amount of property protected is ¥6,000,000, the amount of a single policy might be as much as ¥30,000.

Arrangements have been made with a well known insurance company by which it will bear for us risks in excess of our maximum, and either give through reduction in rates, or, as agent's commission, the amount usually given agents. This will range from ten to twenty percent of the usual rates. However, those Missions which have already been recognized as agents, and which have been given the maximum discount, or commission, could not be given further reduction.

A central fund is to be created and held to meet losses, and in order to equalize, as far as possible, the annual payments made by the constituent bodies, a flat annual rate of ¥2 is to be levied on each ¥1,000 valuation of property protected, except in case of concrete, brick, or stone buildings where the rate is to be half that for wood buildings.

It is clear that the period of greatest risk will be during the first few years when a reserve fund is being built up. Should losses during that period, or anytime afterwards, be in excess of the amount contained in the reserve fund, the Association will be empowered to borrow to the extent necessary to meet its obligations, it being understood that such loans will be repaid from the reserve funds, as soon as its credit admits of such payments. But should losses be incurred beyond the amount contained in the reserve fund, and beyond the ability or advisability to borrow, a special levy adequate to meet the existing need is to be made on the constituent bodies. But on the other hand, should the annual payments of ¥2 on each ¥1,000 protected, exceed the loss to the extent of creating

a sufficiently safe reserve fund, the Association may at its discretion refrain from collecting the annual payments from its constituent bodies, until disbursements from the reserve fund make the resumption of such annual payments advisable.

In order that equity may be maintained between those bodies which enter the Association at its organization, and those which enter later a separate account for receiving and paying out, for each body shall be kept, and such funds held inviolable to calls, other than to meet the proportionate obligation of these individual bodies.

It is to be taken for granted that there will be losses, and we must be mentally and financially prepared to meet them. We must also be prepared to meet possible losses which in a certain year amount to more than what we are now paying in premiums to insurance companies. But we can also expect, during certain other years, to be free from any loss. During the eighteen year period for which we have data, there were eight years when there were no losses, and three other years when the loss was below ¥2,000. The losses will naturally vary, but the reserve fund is planned so that the demands on the constituent bodies may vary as little as possible.

We ask that the Missions consider, as soon as possible, the principles contained in this proposed plan, and take favourable action on the same, and if necessary, secure Board approval, so as to be free to commit their property to the protection of the proposed Association, and to the regular insurance company mentioned, from January 1933. Such decision, and the amount of property likely to be committed to the Association should be sent to the Secretary of the Promotion Committee, Mr. H. V. Nicholson, Tokiwa Mura, Mito Shigai, Ibaraki Ken, as soon as taken.

When the amount of property to be committed to the Association is as much as ¥2,000,000, representatives of the bodies ready to commit such will be asked to meet and formulate a constitution and bylaws, embodying the principles herein set forth, or such principles as these delegates, representing their respective bodies, shall determine at that time.

SOME NEW METHODS—A SYMPOSIUM

a. Moving picture and stereopticon Evangelism

D. C. BUCHANAN

There is complete agreement among the leaders in the Japanese Church and missionary bodies as to the great need for more workers who will go into the country fields and take the Gospel to the millions who have never had the opportunity of hearing it. We have made a fair start in evangelizing the city, but the villages and small towns have been deplorably neglected. There are thousands of such places where Christian services have never been held and in which there is not a single resident believer.

Due to the far-reaching work of Newspaper and Correspondence Evangelism many such places have been reached by means of the printed word. The seed has thus been sown, and preparation made for further evangelistic effort. But after the inquirer has been secured by means of newspaper advertising, Christian articles in the papers or by correspondence, personal contact with him is most desirable. As soon as possible the inquirer is introduced to the nearest church or missionary, and the missionary or pastor of the said church is urged to visit him.

Very often it is possible to arrange some sort of Christian meeting in the home of such an inquirer. But the simple announcement of such a meeting is not sufficient to draw a crowd. For the average countryman is exceedingly conservative and backward in education and outlook. He generally accepts at its face value the statements of the local Buddhist priest that Christianity is a heretical, dangerous teaching which inculcates unfilial relations and disloyalty to the Imperial Family. Frequently, too, this false and distorted view of Christianity is taught by Primary School teachers. Whether we like it or not, it is an acknowledged fact that the Primary School teachers, and especially the Principal, largely control the thought-life of the people in the country. Therefore, in order

that our message may get a sympathetic hearing in the country it is highly important to enlist the co-operation of these intellectual leaders.

But how is this very desirable end to be attained? Various methods have been used with more or less success, but the one we have found most useful is the holding of evangelistic "picture" meetings (*Eiga Dendokwai*) in small towns and villages. As stated above, because of the extreme conservatism of the average countryman and the false conceptions he has of Christianity, the simple announcement of a Christian service in the village will not interest him. As a rule, the services of our country churches and evangelistic halls are very poorly attended, sometimes only half a dozen or so faithful ones being present to hear the sermon.

If the people in the country will not go to the evangelistic hall to hear the Gospel we must take the Gospel to them. We must arouse their interest and hold their attention. This past year of work has clearly shown us that an evangelistic picture-meeting meets both these ends. For many years stereoptican lectures on the Life and Teachings of Christ and other Bible subjects have been a fruitful method of evangelistic work, but since "movies" have come to Japan the ordinary "still" pictures do not draw the people. However, if an evening of moving pictures is announced the hall will be filled to overflowing. Judging from personal experience and from conversation with those who have made use of moving picture and stereoptican outfits, we are of the opinion that a combination of still and moving pictures is better than an evening given up entirely to either.

There is never any difficulty in securing a place for these meetings. Very often they are held in the homes of our New Life Society members, i. e. people who have become interested in Christianity by means of our newspaper and correspondence evangelistic methods. Nearly all country homes have at least one eight mat (12×12 ft.) and one six mat (9×12 ft.) room which can be thrown together. In addition there is always an earthen-floor entrance in which a number may stand. By making use of all available space 100 to 150 people may be accommodated in a meeting. No special advertising is necessary. Our New Life Society members cooperate enthusiastically and invite their friends and neighbours to the meetings in their homes. Word is passed around from mouth

to mouth so that with the coming of evening and the time for the beginning of the meeting, the place is always crowded.

Frequently our members can secure the free use of the Young Men's Association Hall or Primary School Auditorium. In such places we have held meetings with an attendance of from 400 to 800. We always endeavour to meet and secure the co-operation of the Principal and teachers of the Primary School. Where there is no Society member in a village we have often gone directly to the Primary School and have secured from the Principal the use of the school auditorium. Generally the Principal or Head Teacher gives a short opening talk and introduces us to the audience in somewhat the following manner: "It gives me great pleasure this evening to introduce to you Mr. B. who is a Christian missionary. Religion is a most important subject for thought and study. Mr. B. has come a long distance with his stereoptican and moving picture machine to show us some pictures and speak to us on Christianity. Please remember that this is not just an ordinary moving picture show, so I hope everyone will be very quiet and give him good attention." With such an introduction, what missionary would not be on his mettle to make the best use of the splendid opportunity presented!

Our evangelistic picture meetings are of about two hours length. There is first a brief introductory speech by the Principal of the Primary School or some member of the New Life Society. Then a "movie" reel of good clean comedy is shown. This is followed by a reel teaching kindness to animals, and a reel showing places of scenic interest such as Niagara Falls or the Yosemite Valley. The missionary or evangelist gives whatever explanations may be necessary, and draws useful religious lessons, such as, God's almighty power, His love for man in providing him with such places of beauty and interest all over the world. The announcement is next made that some "still" pictures will be shown for a while after which there will be some more "movies." This statement is enough to hold through the stereoptican part of the programme all who might otherwise be inclined to leave. First, there is thrown on the screen some pictures showing various phases of our New Life Society work,—the small car which we use in going from place to place, our moving picture and stereoptican machines, different views

of our Loan Library of some 1400 volumes on Christian subjects,—and an explanation is made of our work and an invitation is given to join the association.

But the main part of our stereoptican programme is an hour's talk on the Life and Teachings of Jesus Christ, illustrated with some thirty-four or five beautiful, coloured slides. In the course of the stereoptican talk two hymns are thrown on the screen and sung. This serves the purpose of giving the audience some idea of Christian music. After this part of the programme is over Scripture portions and other Christian leaflets are distributed, together with a printed list of books in our Loan Library and an application blank for joining the Wakayama New Life Society. This is followed by a "movie" of some form of sport or athletic exercise, and a final reel of wild life and scenes in distant lands.

Given the equipment, the method of evangelistic work described above is the cheapest and most successful we have ever tried. A good stereoptican and some forty slides should be had now for about ¥100.00. A moving picture projector using a 16 mm. non-inflammable film together with 1000 feet of the latter can be bought now for about ¥300.00. Thus ¥400.00 will cover all the equipment necessary. Many of us missionaries use as much if not more than that amount in the rent, lighting and heating of a single evangelistic hall for a year, and with far less satisfying results! The portable moving picture and stereoptican machines can be easily carried, or take little space when packed in an automobile. They can be attached to ordinary electric light fixtures, so it is not necessary to call in an electrician to attach a special power current wire, when a meeting is to be held in a home or public auditorium. There is no danger of fire for the films are non-inflammable. Police permission for the holding of the meetings is not necessary because the films have been "passed" by the Home Department of the Government. Very little current is used. In places where there is no meter the charge has been about thirty-five sen per night. This charge is always met either by the school or the New Life Society member in whose home the meeting is held. Nothing is paid for the use of the school auditorium or public hall, and no charges are made for admittance to our meetings.

Just a year has passed since the writer purchased his equipment

and started having evangelistic picture meetings. During that period 58 meetings have been held with a total attendance of 10,505. The attention and interest shown in the meetings have been excellent. The Gospel message has gone into the hearts of many through both the “Eye-gate” and “Ear-gate.” Thousands have received a new idea of Christianity and a sincere respect for its teachings. The meetings have served to break down superstition and prejudice against Christianity in many quarters. What the lasting results may be, time alone can tell. God has shown us a method of sowing the seed so we may safely trust Him to give the increase.

b. Self-supporting rural evangelism

E. M. CLARK

“Self support in rural evangelism *it can't be done!*” This was the general verdict of a few years ago. Granting the existence of a mediocre interest in the problem of evangelizing the rural population of Japan, the question was summarily dismissed as impossible of solution. The psychology of this attitude toward a relatively new and untried idea is not difficult to understand. Present tasks absorb all there is of available thought, interest and working materials. It is much easier to say, “*it can't be done,*” and to make oneself believe it, than to find a way to do it. We can not blame ourselves to severely for having been propagators of this *shikata ga nai** philosophy. But what we can blame ourselves for is failing to catch the newer note of questioning which long ago supplanted the dogmatic denial of the possibility of self-supporting evangelism among the rural villages, or, if we have caught this note of questioning, to follow through to the conclusion to which it leads.

The first step in the evolution away from the above mentioned attitude is to add two words to the assertion and convert it into an interrogation. And so the time comes when people say, “*it can't be done, can it?*” which is quite a different thing. When we arrive

* A popular Japanese phrase meaning, ‘It can't be helped.’

at this stage our minds are filled with questionings. We are not so positive as we were that it can't be done. But we are bewildered by the multiplicity and by the baffling character of the difficulties which lie in the way.

For example, there is the dearth of available personnel. We hear it rather widely asserted that it is practically impossible to find those who are willing to bury their lives in the country. The logical place to look for recruits for this new field of operation is the theological seminary. Probably no thorough canvass of the student bodies of all of the theological schools of Japan has been made, with a view to ascertaining how many feel a special call, or at any rate would be willing, to give their lives to the work in the country (and by this we do not mean towns of ten thousand population and upward; we mean small towns of two to five thousand with their surrounding hamlets). But we have the feeling that if such a canvass were made, and the results tabulated, the general impression, that nearly all of them desire to live and work in the cities or large towns, would be substantiated. It must be admitted, in the interest of fairness, that this is a real difficulty. But, remember, we have passed beyond the "can't be done" stage and we are questioning whether, after all, this is an insurmountable obstacle. More of this, however, in a later paragraph!

Then, there is the proverbial poverty of the farmer. Is it or is it not an impossibility to begin anything like a self-supporting work among the rural population of Japan? Do the average *per capita* debt of approximately five hundred yen and the accompanying economic difficulties of the farmer render useless the idea of undertaking evangelistic work on some sort of a self-supporting basis, or do they not? This handicap, also, must not be underestimated. It must be recognized as a real difficulty. But in this stage of our thinking we are not so positive as we used to be that even this is insurmountable.

Again what of the extremely conservative nature of the Japanese farmer? It is a matter of common knowledge that rural peoples are by nature conservative. Even such changes as are calculated to benefit them are feared and resisted. This is especially true in matters of religion. It is not a matter for censure that the rural people of Japan, or any other place for that matter, cling tenaciously

to their time-honoured religious institutions and beliefs. That they should do so is much to their credit. Be that as it may, however, the conservatism of the Japanese farmer renders him susceptible to the anti-christian appeals of the priests and other zealous defenders of the old religious systems.

The priests are not alone in their zealous opposition to the advances of Christianity. Village masters, petty officials, primary school principals and teachers are chief among those who bring pressure to bear on the more liberally minded who show inclination to sympathise with Christian propaganda; with false claims as to the nature and purposes of Christianity they appeal to the patriotism and the other elements of the conservative nature of the rural populace.

In view of these and many other obstacles which might be mentioned, there was a time when, though we had ceased to say dogmatically, "it can't be done," we yet had serious questions with regard to the feasibility of any undertaking which had as its objective the breaking down of such barriers and the evangelisation of the rural areas, especially if such undertaking contemplated any considerable degree of self-support. However, in recent years we have passed beyond this stage in our attitude toward the problem.

Mere questioning, though it has its proper place in the mind of the truly wise and cautious, does not lead one as far as one needs to go. Hence, the time came when we asked how we were to ascertain whether or not these barriers were insurmountable. And so "it can't be done, can it?" took on another metamorphosis and we began to say "*it can be done, can't it?*" It was still a question but one with hope in it, and a determination to find out. We began to experiment.

Experimentation is rather a modern phase of our attitude toward the problem. The somewhat belated recommendations of recent conferences on work and methods, urging the undertaking of projects of experimentation, are not too late to be of value. They give added courage to those who for some years now have been sponsoring such projects. They contribute much to the creation of a more general interest in such experimentation as has hitherto been the hobby of the few.

The conference on rural problems held under the auspices of the National Christian Council in Gotemba, in the early part of last

summer, revealed the existence of a larger number of experiments in self-supporting evangelistic work than was commonly supposed to exist. One or two supporters of such projects were especially conspicuous in several of the sessions of the conference, and it was no doubt due largely to the light shed on the question by their testimony that the conference adopted, as one of its more important findings, a recommendation that the Council should undertake an experimental project along the lines of those which had been reported. It is to be hoped that this recommendation will soon find fulfilment in action. Such an undertaking on the part of the National Christian Council would be influential in stimulating further experimentation under other auspices, and would be a valuable contribution to the solution of the rural problem.

The National Conference on Evangelism, held in Gotemba last September, laid stress on certain forms of rural work which are still in the experimental stage, such as the Peasant Gospel Schools. This method of obtaining lay leaders who become the "key men" in undertaking the evangelisation of their respective villages, although not new to a limited number of workers, is still of the nature of an experiment, and should be more generally undertaken. We shall have to find out how best to safeguard and eliminate the dangers which are apparent to anyone who has had experience with the Gospel Schools. This can be accomplished only by further experimentation.

The same conference took important actions regarding the training of rural workers. This is a step in the direction of meeting one of the difficulties referred to early in this discussion. Some experimentation must be done along the lines of the selection and suitable training of workers who feel a special call to the rural work. An effort of cooperation on the part of the theological seminaries, as recommended by the earlier rural problems conference and reiterated by the National Conference on Evangelism, would be a valuable contribution, but such effort would have to include more than a short course of lectures. There should be a demonstration centre where the prospective worker would imbibe not only the theory of rural work but some of the spirit of sacrifice, patience and sympathy which are essential in the rural evangelist. Without these the technical knowledge of rural conditions, needs and problems, can avail little.

An important conference of the Board of Foreign Missions and the Missions of the Presbyterian Church in the U.S.A., recently held in Lakeville, New Jersey, has urged upon the mission with which the writer is connected the advisability of conducting experimental projects in the endeavour to find the best ways of working out the new problems, including those in connection with the rural work.

So it may be said that the desire to find out, by the methods of experimentation, is characteristic of no inconsiderable number of people, both nationals and foreigners, in Japan today, people are saying, with a note of optimism, "it can be done, can't it?"

Some have passed beyond the above stage and, by erasing the interrogation point and the question, are now prepared to say, "*it can be done.*" On the basis of experiments carried out they are completely disillusioned as to the impossibilities of the task and are convinced that worth-while programmes of evangelism can be carried out, on a basis of self-support, even in the thorn-infested rural areas. Experience has shown that, even in the present stages without the added advantages which will come with time, a search for a worker for a given situation will be rewarded with success. It has shown also that patience, tact, and self-sacrificing devotion will, within two or three years in most cases, break down the walls of prejudice and opposition and render work not only possible and profitable but also pleasant for him who is temperamentally suited to it. While most of the experiments are still young, the conviction has already been born that even the proverbial poverty of the farmers is not an obstacle which can not be overcome.

Experiments have established the fact that, given an original property equipment, as for example a small tract of land and house and an out-building or two, a self-supporting work can be carried on indefinitely. Poultry, Angora rabbits, fruits, nuts, pork; these are some of the things which experience has shown to be profitable lines for an evangelist, or preferably an evangelist and an assistant lay-worker labouring as a team together, to depend upon as a means of self-support. Such income can be supplemented by gifts in kind, which the farmers will gladly give after the work has been carried on for a time.

Reference has been made above to certain experiments upon the

basis of which the conviction has been reached that some sort of self-supporting evangelistic work among the farmers and other dwellers in the rural villages is within the realm of possibility. While there are, no doubt, other experiments, older and of greater value, the writer will relate briefly some features of the one with which he is most familiar, one which for a few years he has been sponsoring on behalf of the mission with which he is connected.

In the centre of Kasai-gun, in Hyogo prefecture may be seen a rather prosperous looking poultry ranch. At one end of a two-and-a-half-acre plot of land, gently sloping southward, is a house sufficiently large to accommodate two or three workers, and, upon special occasions, to accommodate a Gospel School or other community gathering. Near by are two well constructed poultry houses, sufficiently commodious to house one thousand to twelve hundred fowls. At the present time about one thousand white Leghorn chickens may be seen contentedly scratching about on the cement floors or in the outdoor runways in front of these houses. To the south and the west of these buildings may be seen several hundred grape vines some of which will begin to bear fruit next summer. Still farther west are several hundred nut trees which will not begin to bear for several years. Beyond that is more land waiting for future development. Between the rows of trees and vines are the various vegetables in season, which furnish food for the workers and at the same time greens for the poultry.

The above material equipment represents an outlay of six-thousand yen and furnishes income sufficient to support a wide field of work, the unit being substantially the same as the Community Parish idea as recommended by Dr. Butterfield at the Gotemba conference last spring. In the centre is the town of Hojo with about three thousand population (in the town proper), and a little less than forty thousand in the numerous villages within a radius of approximately five miles. Children's meetings and Bible classes are being carried on in about fifteen such villages and all the inquirers, as from time to time they request baptism, are being related to the church at Hojo, which from the beginning we organized as a mission church of the Presbyterian Church in Japan. In addition to the regular programme of strictly religious meetings, during the year fifteen to twenty special meetings are held in the villages, moving pictures

being used as the drawing-card and a short lecture on some Christian theme being sandwiched in between the two halves of the picture programme.

One evangelist has now been placed in charge of the work, but until recently he has been ably assisted by two young laymen. Both of the laymen assist with what religious work they are able to do, but their chief efforts have been expended in looking after the development of the ranch. On the other hand the evangelist, while carrying the responsibility of the evangelistic work, and himself doing most of the actual work, lends his hand also to the cultivation of the soil, gathering of the eggs, and other tasks. Thus they work together for the advancement of the Kingdom, with a proper division of responsibility according to the individual training and ability.

It is a part of our plan that a portion of the income shall be set aside in a fund for the opening up of a new project along the same or similar lines, similarities and differences growing out of experience. As the number of Christians increases and they learn to give, even of their meagre and irregular income, (be this in the form of farm products or money), the amount thus set aside can be correspondingly increased. As a very small beginning of such a self-propagating idea we have just said goodbye to one of the two above-mentioned laymen. He has returned to his home village in Kyushu where he will tell the Gospel story, earning his living not as Paul by making tents, but by raising poultry and Angora rabbits. We have equipped him with sufficient to make a small beginning from which he shall have to develop an adequately extensive physical equipment to support his work. This is the first off-shoot of the parent-plant.

Lack of space forbids a more detailed account of this interesting experiment. This much more should not be left unsaid. A project similar in principle can be started on a much smaller scale with a much smaller original investment. Experience may prove that it is better to start on a small scale with a small investment. In any case it may be necessary to do so for lack of a larger fund available. At any rate, whether on a large scale or on a small one, there has been sufficient experimentation to prove that *it can be done*.

c. Work in a Commercial Area

M. KOBAYASHI

According to the Japan Year Book for 1931, of the fifty six millions who go to form the population of Japan those who are engaged in agricultural work number 27,000,000 or nearly half of that total. The number of those engaged in industry or domestic service or the like is 10,700,000. There are 3,200,000 engaged in commerce with an additional 4,100,000 as employees, making a total of 7,300,000. In addition to these transport accounts for two and a half million more, while the official classes and those in Government employ number 3,200,000. The farming classes are scattered throughout the empire in town and village, but the great majority of the remainder are to be found in the comparatively narrow areas of the cities and larger towns.

The number of cities, towns and villages in Japan is 12,244, but of these 11,687 have a population of less than ten thousand. Only 557 have more than 10,000 inhabitants. The twenty seven million agriculturists dwell in the former; the great majority of the remainder are to be found in the 557 cities and towns. In Tokyo alone there are over 70,000 shops, or an average of one to every six houses. About one shop ministers to twenty-eight people. How to preach the Christian Gospel to these people is a very real question.

Hitherto nearly all efforts have been concentrated on the cities, and so it would be natural to assume that it has reached the commercial classes who live in these cities. But as a matter of fact this is not the case; indeed it has been just the opposite. To give a single example, the Nihombashi Ward of Tokyo consists almost entirely of those engaged in commerce. Christian work was begun in it in 1874, the first congregation was formed in 1877, and the first church built the year after. It was the result of efforts made by the Scotch Presbyterian Mission, and they were followed by the Methodists and others. In short there has been continuous evangelistic work done for nearly 60 years, and yet what has been the result? Of the population of 110,000, in 1930 the number of churches was 2 and the number of Christians was 434, of whom only half

were still maintaining an active church membership. This is not peculiar to Nihombashi. Indeed, it is an open question whether a study of figures for the similar wards of Asakusa, Kyobashi and Fukagawa would not reveal even poorer results.

In Tokyo there are said to be 15,000 Christians, but the great majority of them belong not to the shop classes, but are salaried men, students and members of the official classes.

The fact that evangelistic work has been done among the shop classes for so many years with such meagre results would suggest that there must be certain difficulties in such work. What can they be? What is that seems to hinder the efforts among them?

The first reason, I think, is that the ordinary member of the shop-class in Japan has certain fundamentally low ideas. From the olden days the shop classes have always been regarded very much as a folding screen—unable to stand up unless they are crooked! As a saying puts it: “Get on and get honest, but whatever you do get on!” With such ideas prevalent it has come about that it is not regarded as wrong for tradesmen to disregard moral claims. When men have no vivid consciousness of wrong, to try and evangelise them is little better than beating the air. It achieves nothing.

In the second place the life of those engaged in commerce and trade is by its very nature one of profit and loss; it is so taken up with material things, money-making and the like, that there is no time for more serious matters. Even if such ideas exist, they are so connected with the thought of material gain that they tend to be little more than superstitions. There is no depth of soil for the seed to sink in.

Thirdly, the shop classes are enslaved by old traditions from which there seems to be no escape. Christianity is still termed *Yaso* (the old contemptuous title), or ‘The Evil Sect’ (*Jashumon*), and on account of this initial prejudice it is almost impossible to find a way of approach with the fundamental message of Christianity. On top of this there is the old family religion which is still deeply entrenched and with all its attendant superstitions presents an almost insuperable obstacle to any new religion.

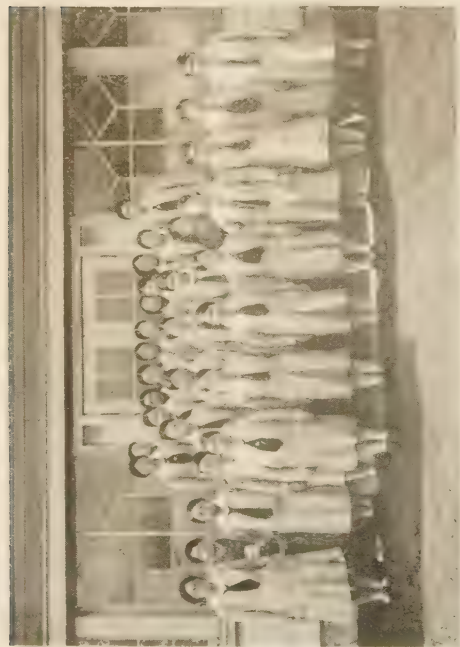
Whether it be due to the state of affairs outlined above, or for some other reason, I do not know, but during the past sixty years

no missionary has ever gone and lived among these people in Nihombashi ward and sought by personal contact of this kind to win them for Christ.

In view of all these peculiar difficulties, should we say that evangelistic work among them is impossible, or that it would be a good plan to put such work aside for the time-being and concentrate on more fruitful fields? Yet can it be God's will that a great population like this should be found in the cities of Japan, living without recognising God's claims, without any sense of sin or of God's love, should be left to perish? We dare not say this is so; at all costs we must tell them of the Way. But how? There are three things which I would like to suggest.

In the first place we must love these souls with a real love. In the second place we must make every effort to persuade them to listen to the message of salvation, and in the third we must employ methods which will touch their lives intimately.

In seeking to love souls such as these, in trying to get them linked on to the Church, how much real effort are we making? We need to be absolutely certain that our earnestness, our efforts and our prayers will be answered. If I may give an example from my own limited experience; immediately after the Great Earthquake, the Ryogoku Church lost all its members, and though in the year following a fresh beginning was made, yet on account of the replanning of the city all evangelistic work was more or less in abeyance for two years. Even the new enquirers we had begun to get together were scattered. Coming as it did on the top of all our other experiences this last obstacle left us almost in despair. But a small group in the Church, filled with a spirit of prayer, gathered in my house every Saturday night for a whole year and printed some live to six hundred copies of an outline of the sermons I was hoping to preach and an invitation to people to come and hear, and these papers were distributed by hand from house to house in the in the neighbourhood. This meant no little effort on the part of the members of the group for they were all busy men; indeed one of them, a young man, broke down eventually under the strain. But their prayers and efforts were not in vain. Sunday by Sunday the number of those attending steadily grew and enquirers were enrolled.



The Visiting Nurses of St. Luke's International Medical Centre
A Christian Influence Entering 3000 Homes Every Year



A Proof Demonstration in the Preparation of Foods



The Pre-natal Class in Layette Making



Mothers' Day at the Medical Centre

The Church then focussed its attention on these enquirers and started a Business Men's Gospel School, by means of which they were taught simply the main truths of Christianity and the work of Christ. At the same time such questions as the problem of wealth, the problem of production, the problem of values and of distribution and practical questions with regard to every day living were also considered from the Christian standpoint. An attempt was made to help them understand the meaning of the idea of stewardship in business and of exchange in natural commodities. The school went on every evening for a whole week and very satisfactory results were secured. The fact that during the past year our small church has been able to lead nearly fifty people to Christ, even though it may not be exclusively due to the night-school is nevertheless very largely attributable to it.

We have heard much in recent years of Rural Gospel Schools as a means of getting hold of the country people; but in there not room for schools based on similar ideas for the folk in the industrial and commercial areas of our great cities? Cannot we through such schools teach them the Gospel in a way which really touches their life's experiences? At the present time, while the Gospel is spreading relatively fast among the middle classes, the intelligentsia, students and salaried men, is there not an obligation laid upon us to do the same for those neglected worried members of the commercial classes? We need to think anew of them and their needed and make this new year one in which we will spare no effort to win these millions to Christ.

d. Public Health Service

C. M. NUNO

"In disease nations crumble and fall to decay; in pestilence homes are desolate, hope deserts the fireside, effort ceases."

Experience discloses with increasing clearness the fact that ill health is indissolubly linked up with and is in a very large percentage of cases the forerunner of poverty. Serious and continued interference with the health of a family is almost certain to lead to an interference with their economic stability.

At St. Luke's International Medical Centre, the question we have asked ourselves is not, Can we afford a Public Health service; but rather, Can we afford to be without one? Having conceived it as a part of our definite function to deal with the ill health and poverty in the community we have endeavoured by an intensive study to determine what groups are best provided for and what and where emphasis is most needed? What work is being done and should be done in this district? What is the social and educational background of the people? Are preventive or curative aspects being emphasized, or both? Shall the work be conducted in the interest of the pre-school child, the school child or the adult or for everyone in the community?

Hand in hand with these questions comes the one relative to the amount of money available for the work. If plenty of funds were in hand there is no doubt the ideal programme should cover all groups of individuals. The work with adults is difficult and time consuming. Adults see little reason for changing habits that have "Kept them alive." More immediate results are obtained from the work with school children. The pre-school child has been generally neglected and for this reason has increased the work necessary to be done with the school child. If these children were in danger of fire or industrial accident, every safety device and preventive measure known would be used to protect them, and although the results from neglect of the pre-school and school child are much slower and often more indirect and much less dramatic than those from fire or accident, yet they are even more deplorable because of the large number affected and the lingering misery resulting. To this end habit-forming clinics, the out growth of the "well-baby station," have been opened. The value of any work however lies in its permanency, but who of us can gauge the depth and permanency of the influence of well informed Christian doctors and nurses during this formative period of their lives?

The young boys of the district under the efficient leadership of a physician and a nurse, who are members of the medical staff of the Centre, have formed themselves into a Junior Health League with protective inoculation against smallpox and diphtheria, an understanding of preventive measures against the infectious diseases of childhood, prophylactic dentistry, yearly physical examinations,

cleanliness of person and surroundings, good health habits, fair play, civic responsibility, in a word, team work as their key-note while the girls of the district are also banded together in a like Junior League preparing the way for intensive work with the younger brothers and sisters in the home. With the full knowledge that every boy and girl has a right to be healthy and strong with normal growth assured, there is now being developed a general educational programme. Having as its aim "every member of the community to know the relation of food to health and the need for fresh air and sunshine," by means of small club groups, intensive work in individual families is being quietly carried on where the co-operation of the parents is difficult to obtain or where a curative programme becomes one of the individual problems.

The field work, of the visiting nurse so essential to any Public Health programme, is generalized, each nurse doing all types of work in the congested district to which she may be assigned. Aside from her days in the Public Health Clinics, she may have in her area a school, a kindergarten, a baby consultation clinic, a prenatal clinic, all in addition to her bedside nursing and the tuberculosis and health "follow up" supervision in the homes. The bedside technique follows as closely as possible routine procedure as outlined by the National Organizations for Public Health nurses in the United States and Canada, though as always this must be adapted to local conditions. As the Japanese quilt-bed is usually on the matted floor, this in itself seriously hampers modern nursing procedure; but when this is accompanied by traditional and firmly fixed custom and a reluctance to accept innovations, the nurse finds a challenge for all the "Christian technical" skill at her command.

There is at least one advantage in working in a congested district, gossip flourishes as the daily household duties are carried on. The nurses' visits and instructions are talked over from every possible angle and thus information is disseminated if not always acted upon. To carry on modern Public Health nursing among conflicting cultures demands infinite resourcefulness, adaptability, tact and the ideals of Christian social living.

What methods shall be used to arouse the community to action? Since much of the sickness and lowered vitality in later life is the result of ignorance the importance of providing educational guidance

as well as providing attention for the correction of physical defects is of the most tremendous importance.

To keep pace with the growing demands throughout the Japanese Empire for Public Health nurses, St. Luke's College of Nursing has created a post-graduate department offering to any graduate of a recognized training school for nurses, a one year's course in Public Health Nursing.

Dewey says "there is no such thing as genuine knowledge and fruitful understanding except as the offspring of doing." Rendering nursing service to a community is surely just that; for is it not the intelligent carrying forward of purposeful activities?

e. The Stranger at the Gate

HERBERT V. NICHOLSON

It was a cold, wet Sunday afternoon in January. I was speeding along the Lancaster pike in my ancient auto between engagements. An old man with a peg leg and a bundle over his shoulder was plodding along in the mud at the side of the concrete. He was soon sitting beside me, giving me first hand information in regard to unemployment in America. He was a painter, 72 years old and had walked most of the way across the continent. I was sorry for him to have to sleep in the country jail that night, so said that there were some fine, Christian people in that town who would be glad to take him in for the night and help him on his way. After visiting some homes and being turned down, I finally went to the jail with him.

We were shown into the basement where there was a pot of coffee on a gas jet. He had a drink of that and then went over to a row of cots without mattresses or bedding of any kind. Five of them were already occupied by tramps. In one corner was a cage occupied by a man who had been on a drunk the night before. I was sorry to leave my old friend there, but he was warm and much happier than if he had been in some one's home!

Although our home is in the country off the main thoroughfare from Tokyo to "somewhere," still hardly a day passes that some stranger does not come to our front door. It is so easy to give them a ten sen piece just to get rid of them, but somehow that does not seem the best thing to do. I often wonder what Jesus would do and imagine it would be more like the monks on St. Bernard Pass who take in all travellers without any question.

I'll admit that it would not be right to take all sorts of people into our home and they would not be at all happy here; but I have felt that we are losing the personal touch in our modern charities. "Support the local charity committee and turn every one over to them!" We must indeed cooperate with these committees, which exist in most Japanese towns, but we miss a great deal in understanding the problems of those we wish to help by not having a closer touch.

After some unfortunate experiences in giving cash for railway fares or food, I felt that it was better to give them food, literature and sympathy! But I have always felt that the best things would be to really take them in and befriend them. So last winter we began taking deserving-looking people into our little dormitory. My young co-worker offered to do this himself. But our dormitory is full and I did not think it was quite fair to the young men to have these people when I would not take them in my own home. So we have built a little six-mat room adjoining our Sunday School and meeting place.

The real unemployed in Japan are usually on their way somewhere, either going back to their native place or going to where they hear there is some work. So we do not count on people staying more than one night and so far we have had no trouble about this. If we can find some work to be done they may stay two or three nights. But work is scarce! We give them some supper, a comfortable night's rest, breakfast and a lunch to carry with them. We also give them some simple literature and a personal talk with prayer if the way opens. My co-worker is very kind and gets a great deal of interesting information from them. We usually give them a post card addressed to us for them to let us know how they get on.

We are in touch with churches or charity committees in towns

in either direction to whom we introduce our guests and in rare cases, such as that of a man with only one leg and a couple with a large bundle and a baby, we see them on to a train to the next town.

Unfortunately the charity committee of Mito is not very kind-hearted. They have a place where people can spend one night. But they are rather particular as to whom they take and are limited to eight people. So we are hardly overlapping as there are hundreds coming through here all the time.

We have just begun a plan whereby the churches of Mito introduce people to us and we take them as guests of that particular church, collecting 30 sen per guest or 10 sen per meal from the church that introduces them.

We fall far short of what Jesus would have us do for these unfortunate souls; but by His help this simple sort of service has brought and will bring blessing to discouraged lives and give us that deeper, personal sympathy so much needed in Christ-like service.

O make my heart so still, so still,
When I am deep in prayer,
That I may hear the white mists rise,
Losing themselves in air.

Utsunomiya Benjiro, a leper.

Translated by L. J. Erickson.

DEPARTMENTAL NOTES

1. THE NATIONAL CHRISTIAN COUNCIL

A. EBIZAWA

The 9th Annual Meeting this year was held at the Tokyo City Y.M.C.A. and was attended by a full representation of delegates from all the 45 co-operating organizations. The German Evangelical Church was received by the Meeting as one of the constituent bodies.

THE MANCHURIAN SITUATION.

The conference took under consideration the question of the Christian Church's attitude toward the Manchurian situation. After considerable discussion, the following resolution was unanimously passed.

"On this eleventh day of November, which commemorates the consummation of world peace, the National Christian Council of Japan, in its ninth annual session, deeply regretting the occurrence of the Manchurian incident, expresses itself in the following resolution and feels that it is its natural duty and responsibility to appeal to Christians both within and without Japan.

"In view of the Manchurian incident we cannot but feel a deep sense of self-reproach that the spirit of world peace, based on brotherly love, which we constantly advocate, does not, as yet, pervade the world's life.

"At this time we pledge ourselves to new endeavor in behalf of peace in the Orient and through the world.

"May the conception of justice, friendship and love be deep going and rule the hearts of all who are concerned with this problem and lead to an early solution of this situation, thus eradicating the roots of the difficulties between Japan and China and helping to foster the peace of the world.

"In accordance with this resolution we will exert ourselves to the uttermost. At the same time we earnestly desire the prayers and co-operation of our brethren in Christ and of peace organizations everywhere."

The resolution taken was sent to all the Christian organizations in the country, and its English translation was sent to each of the Christian organizations connected with the International Missionary Council. Later in November 27th we received a cable from New York to the following effect: "Federal Council Churches, Foreign Missions Conference, Federation of Women's Boards, representing Christian people of United States and Canada, deeply concerned Manchurian situation. Peaceful settlement

highly important for world disarmament conference and enduring world peace. Without prejudging issues, we earnestly suggest Christian forces of Japan and China to renew their efforts to influence the governments to seek peaceful solution. We join our prayers with yours for peace. Identical cable sent to China." The Council regrets that it cannot do much as it would like; but it is doing its best both individually and officially to strengthen the Christian idea of peace.

GROUP CONFERENCE.

For the first time in the Annual Meeting of the Council, the delegates were divided into five departmental groups to consider the most urgent problems which call for special attention. Many different questions were discussed such as: (a) the promotion of Church Union; (b) the attitude of the Christian church towards the Anti-religious Movement; (c) the revision and application of the Social Creed of the Council; (d) active co-operation with international Christian organizations; (e) the question of defining the sphere of activity for each denomination in order to eliminate overlapping and duplication; (f) the future of Christian education in this country; (g) an aggressive advance into the hitherto neglected rural and industrial areas; (h) the effective use of the secular press in the work of evangelism; (i) the organization of Christian co-operatives and mutual aid societies; (j) the matter of indigenous Christian churches sending pioneer workers to begin work among the nationals in other lands. (For actions taken see below).

ALL-JAPAN CHRISTIAN CONFERENCE.

The meeting decided to convene an all-Japan Christian conference in the autumn of 1932 in order to re-appraise the situation which the Christian churches are facing in the Empire at the present time, and also to formulate a follow-up programme when the present three year campaign of the Kingdom of God Movement comes to a close in December 1932.

NEW GENERAL COMMITTEE.

The following were elected to serve on the General Committee for the coming year, the officers being selected at the first meeting of the Committee immediately following the Annual Meeting:—

Chairman: Rt. Rev. Bishop M. Akazawa, (*Methodist*).

Vice-Chairman: Rev. A. J. Stirewalt, (*Lutheran*).

Chairman, Business Committee: Rev. Y. Chiba, (*Baptist*).

do Evangelistic do : Rev. S. Noguchi, (*Congregationalist*).

do Educational do : Rev. Y. Abe, (*Methodist*).

do Literature do : Rev. T. Kanai, (*Presbyterian*).

do Social do : Rev. T. Kawai, (*Christian Church*).

Secretary: Rev. A. Ebizawa, (*Congregationalist*).

do : Rev. D. Downs, (*do*).

Treasurer : Rev. R. D. McKenzie, (*Methodist*).

do : Mr. J. Segawa, (**do**).

Rev. C. Igelhart, (*Methodist*).

Rev. M. Kobayashi, (*Presbyterian*).

Mrs. H. Muraoka, (*W.C.T.U.*).

Rev. S. Nukaga, (*Congregationalist*).

Rev. D. B. Schneder, (*Reformed*).

Mr. D. Tagawa, M. P. (*Presbyterian*).

Rev. T. D. Walser, (*Presbyterian*).

Mr. E. Yoshida, (*Omi Mission*).

Rev. S. Yasumura, (*Sunday School Union*).

Rev. C. P. Garman, (*Congregationalist*).

Rt. Rev. Bishop P. Y. Matsui, (*Anglican*).

Rev. P. S. Mayer, (*Evangelical*).

Rev. S. Sasaki, (*Anglican*).

Miss Tharp, (*Baptist*).

Rev. A. Terasawa, (*Brethren*).

Rev. W. H. Murray Walton, (*Anglican*).

Miss K. Yamamoto, (*Y.W.C.A.*)

Rev. S. Yoshioka, (*Methodist*).

THE FIRST MEETING OF THE NEW EXECUTIVE COMMITTEE

This was held in December 12th. All the resolutions passed in the Annual Meeting were referred to the different departments to find the means in carrying out those programme. One of the special features is the appointment of a Rural Commission of 17 members (10 Japanese and 7 missionaries) for the proposed rural work. The Commission is expected to carry out the plans and programme of the recommendation of the Gotemba conference in close co-operation with the Rural Missions Foundation in New York.

THE WORK OF THE EDUCATIONAL COMMISSION.

The work of the Educational Commission is now nearly through. In the general conference of the Commission early in December, the recommendations on various grades of education were considered, and then the work was divided in order to prepare the report for its proper form; and the commissioners later met again and discussed it in its final shape. The members of the Commission, American and Japanese, worked well together and came to their final conclusion very much along lines which have been anticipated for several years. Generally speaking, they will recommend a Federated Christian University in Tokyo, a Union Theological Seminary, for both Kwanto and Kwansai areas, the conversion of certain schools of each grade into experimental schools in order to work out the ideal programme of Christian education; and the appointment of an international educational commission to continue the work. The Commission expect to be able to submit the report to the National Council as well as to the International Missionary Council sometime in January.

A DRIVE FOR THE BUILDING FUND

As is already known the Council has a share in the New Christian Building put up by the Sunday School Association; it now enjoys permanent use of half of the Third Floor.

For this privilege it agreed to contribute ¥20,000 towards the Building Fund. It has already paid ¥6,000 contributed when the office moved into

the building last Summer, but the rest must be paid off as soon as possible. The Council has appointed a Committee of thirty members to raise that amount and expect to make a drive in the new year, both in Japan and America.

The Committee reckon that if a contribution be made of ¥150 for each delegate to the Annual meeting of the Council, the debt will be liquidated.

A RECEPTION TO THE ETHIOPIAN ENVOY

The First Envoy of Ethiopia, Hon. B. Herouy, has recently paid a visit to this country as the guest of the Government. As Ethiopia is predominantly a Christian Country, and the Envoy himself is a Christian, the Council held a welcome meeting for him and his party on December 20th., a few days before he left Tokyo on his journey home.

There were about fifty representative men and women of the Japanese Christian community present on that occasion. The Secretary, Rev. A. Ebisawa presided and the meeting was opened with a short devotional service. Dr. Stirewalt read the passage from the Acts relating to the Ethiopian Queen, Rev. U. Nakata sung a solo expressing welcome. Bishop Akazawa spoke a few words of cordial welcome, referring to the present situation of the Christian forces in this country and requesting the mutual co-operation with the brethren over in Ethiopia.

The Envoy responded and said that he much appreciated this unexpected welcome by the Christian leaders in Japan, that he did not realise that the Church in Japan made such a wonderful progress, that his country had been one of the first in the world to receive the Gospel of Christ, and that he wishes his country men could come over and establish closer co-operation in the Christian cause. Tea was served at the close of the meeting and his Excellency spoke to most of those present in the most friendly manner. The meeting was dismissed by Bishop Matsui.

FINDINGS AT THE ANNUAL MEETING OF THE N.C.C.

Findings of the Conference on General Affairs

1. In regard to co-operation with international Christian organizations we wish the Executive Committee would add the following phrase when they draw up the resolution expressing gratitude:

"We further desire to keep in close touch with the Rural Missions Foundation and endeavour to press forward Rural Evangelism in this country."

2. We desire that the Committee on Church Union exert itself to accomplish this purpose as soon as possible. [produced to meet the attack.

3. Regarding the Anti-Religious Movement, we desire that suitable literature be

4. Regarding various surveys, we desire that the National Christian Council appoint various commissions to survey such things as:

(a) A Christian Who's Who for the whole country.

(b) The division of parishes.

(c) A complete survey of various religious forces.

(d) A survey of means for more stable financial support for the National Christian [Council.

Findings of the Conference on Social Welfare

1. Regarding the need of Social Education for international peace.

At the present time when we keenly feel the need of giving international knowledge and fostering the international mind in our people we desire that the National Christian Council plan and work for the culture of our nation along that line.

2. Regarding social welfare and temperance work, in view of the recent remarkable tendency toward secularization, we desire that a special movement be launched inside and outside the churches for the improvement of this situation.

3. Regarding evangelism in rural and factory or industrial areas:

(a) We feel the need of a survey of all the factories having direct or indirect relations with Christians.

(b) A conference of the Christians related to factories should be convened.

(c) Various fitting types of evangelism in factories should be planned.

(d) Various surveys, and kinds of work, should be planned for evangelism in industrial areas.

(e) A special conference on evangelism in industrial areas should be convened.

(f) Regarding rural evangelism, we desire that the Findings of the first rural conference at Gotemba be put into practice, especially in such matters as the following:

1. To convene a Conference on Rural Evangelism.

2. To appoint a Rural Secretary.

3. To give aid to local Gospel Schools.

4. The establishment of an Experimental Station. [seminaries.

5. That a special lecturer on rural work be invited from abroad for the theological

4. Regarding the Revision and application of the Social Creed, various verbal amendments were suggested, after which it was recommended that an endeavour be made to make the creed widely and thoroughly known by such means as posters, etc.

5. Regarding the Promotion of the organization of Christian Co-operative Societies:

"Give us this day our daily bread," Nowadays, it is hard to realize the Lord's Prayer, and it is necessary to adjust the economic life to the will of God. In order to realize that purpose, we recognize the need and efficiency of Co-operative Societies, such as Consumers, Producers and Mutual Aid Societies, which should be organized widely.

Findings of the Commission on Evangelism

1. Co-operation and division of the field between the different denominations is needed.

(a) In order to—positively—reach wider fields.

(b) Negatively—to avoid over-lapping or duplication.

(c) For the economical use of evangelistic funds.

(d) To promote the spirit of denominational co-operation.

(e) On account of the need of division of the field for rural evangelism.

With these needs in view, we recommend that the National Christian Council appoint a Committee on Negotiation for dividing the field, and convene a conference at least once a year.

2. Regarding Prison Evangelism.

At present there is no liberty given to Christianity, but it might be admitted to some prisons if the officers are sympathetic to Christianity. Therefore, it is considered needful to try to begin the work with the utmost care and sincerity, as well as to request the government to change the policy concerning Reformatory Education.

3. Regarding the Initiation of Foreign Missions.

Our emigrants increase every year, but they lack somewhat in capacity for assimilation. There are about 200,000 emigrants in South America and already we hear reports of exclusion. We recognize the urgent need of evangelistic work among these emigrants and feel moreover, the keen responsibility to propagate the Gospel in other nations. Therefore, we recommend that the Council endorse and help to organize the Japan Foreign Missionary Association by unanimous vote of the Annual Meeting.

4. Regarding co-operative Evangelism, (centering in the Kingdom of God Movement)

We recognize the fact that the Kingdom of God Movement has been promoting co-operation between the different denominations, and that the results are already recognized. We learn that many people are expressing the desire to continue the movement. We recommend that the Council appoint a special committee to lay out a plan and programme, and report to the All Japan Christian Conference to be convened next year.

Findings of the Commission on Education

Regarding the problem of leading the students in their thought life.

1. We recommend that a special committee on the study of the problem be appointed in co-operation with the National Christian Education Association.

2. In order that Christian Education be carried on more effectively, we recommend that the Educational Department take suitable action regarding the following items:

(a) To take any necessary steps to utilize the results of the survey by the Educational Commission.

(b) To plan for closer co-operation between the churches and the Christian Schools.

3. That the Churches be urged to recognize Religious Education as their intrinsic mission, and especially, that they take suitable steps to encourage Kindergarten Education.

4. In order to promote religious education in the homes, that steps be taken to prepare suitable materials.

Findings of the Conference on Literature

1. Regarding the establishment of a Central Christian Library for the future development of Christianity in Japan,

We deeply feel the necessity of collecting and preserving the source materials of the History of Christianity in this country, and we recommend that the Council take immediate steps to establish a Central Christian Library under the direct management of the Council.

2. Regarding the development of Newspaper Evangelism,

We recognize the efficiency of utilizing the daily paper for evangelistic purposes and the value of the work of the Christian News Agency, and we recommend that suitable steps be taken to help that organization.

In order to accomplish this, that special consideration be given to the following items:

(a) To promote the production of suitable manuscripts for newspaper articles, and to assist in offering such manuscripts to the papers.

(b) To promote prompt news reports of all Christian activities.

(c) To plan for co-operation in Christian newspaper advertisements.

(d) To investigate further the use of newspapers and to make known the results to the churches.

3. Regarding a Revised Translation of the Old Testament:

We feel the need of the revision and recommend that suitable investigations be made.

2. FEDERATION OF CHRISTIAN MISSIONS

J. S. KENNARD

REPORT OF ACTIVITIES SINCE ANNUAL MEETING

Three meetings of the Executive Committee, and one meeting of the Officers have been held since the Annual Conference at Karuizawa.

At the first of these meetings there was a careful review of the Conference in effort to estimate the value of each part so as to prepare for an even yet better programme the following year while the good and bad points were still fresh in mind. It was felt that what changes had been made in the manner and scope of these annual meetings were clearly in the right direction; combining a maximum of economy with inspiration and practical discovery that was capable of exercising a profound influence upon the whole Christian movement in Japan.

Of new and needed activities the Missions Mutual Fire Protective Association has shown every prospect of becoming a reality very shortly. It will mean the saving of the cooperating Christian organizations and individuals a large percentage of what they are now expending while being upon a thoroughly sound cooperative basis. At the first meeting a Promotion Committee was set up and voted the needed expenses for initial meeting. The present membership of this Committee is: Dr. Stirewalt, Chairman, Mr. Nicholson, Secretary, Messrs. J. C. Mann, Hackett, Lamott and Roy Smith.

Social Research work has been another important new activity authorized by the Annual Meeting. In accord with the action of the Conference a Committee of three was appointed to set up the work of this bureau. These consisted of Mr. Bouldin (Convener) of the Southern Baptist Mission, Mr. Bott of the United Church of Canada Mission, and Mr. Hannaford of the Northern Presbyterian Mission. These have been authorized to coopt as they saw fit, and with due regard to the best possible denominational representation. Research groups have been organized in Tokyo and Fukuoka, and a third is about to be organized somewhere in the Kwansai, meeting presumably in Kobe or Osaka. The official name of this committee is "Committee on the Study of Social and Economic Problems." Mr. Bott has been elected Secretary.

In order that this research and study may not be restricted to city problems but may also be extended to rural regions this wider scope has been officially included in the agenda. Work to date has consisted in the publishing of the findings on "The Church and the City Problem" both in English and in Japanese, the publication of the Bulletin which will be sent

to all persons desiring it, and the preparation of bibliography of suitable books for study.

A further committee appointed in accord with the decision of the Annual Meeting was one concerning Rural Problems, which is to come into official being if, and upon, the request of the National Christian Council.* It will be recalled that the action to form such a committee came upon the suggestion of Bishop Akazawa, Chairman of the National Christian Council. The membership elected to serve are Dr. C. W. Iglehart (Convener), Miss T. Allen, Messrs. Binford, D. Norman, J. C. Mann, E. M. Clark, C. M. Warren.

The matter of enforced slavery for immoral purposes, referred to the Executive Committee by the Annual Meeting, was likewise considered at each meeting of the Committee. Upon thorough investigation it was found that according to the Police authorities the young women in question had failed to register a formal desire to leave the immoral place to which they had been indentured. Accordingly nothing could be done in their behalf. The advice of the Social Department of the Salvation Army was that in such cases we seek a closer and sympathetic cooperation with the police department, the latter having come, in the Tokyo municipal district at least, to adopt a new progressive attitude to the problem of licensed prostitution. It was voted to ask as the Social Study Committee to make further investigation, and to include other forms of personal indenture such as that for service in factories, their findings to be published in the information bulletin or reported to the Executive Committee.

The Problem of military drill in Christian schools, which had been brought up in the Findings on "The Church and the Training of Leaders" is also under consideration.

Discrimination against missionaries in matter of passport charges by U.S.A. consular service was likewise considered, and it was voted to ask the Treasurer to take up this matter with those responsible. This was in view of the fact that teachers are usually exempt from such charges while those registered as missionaries have had to pay a fee of \$10.

The Programme for the 1932 Annual Meeting is already well along in its preparation. The sessions are to begin Friday, July 29, at 2 p.m. and close Monday, August 1, at 4:30. This is a somewhat shorter Conference than in recent years, but seems adequate to cover the ground. Aside from a report concerning the Kingdom of God Movement, only two papers are contemplated, the first entitled "A New Missionary Movement" and the second "The Message of the Missionary."

* The N.C.C have decided not to make such a request, but have instead included their own Committee on Rural Problems the members suggested by the F.C.M.

3. THE CHRISTIAN LITERATURE SOCIETY

L. L. SHAW

THE NEW BUILDING.

The past quarter has seen great things attempted in the C.L.S. as the adequate premises, so long prayed and worked for, at last seem on the way to realization. In October the formal ceremony of breaking the ground took place and soon after the model of the new buildings was on display. The site is one of the finest in all Tokyo, at the busiest centre of the great city and on a corner lot. The nine story steel building should attract great attention and will be a sign post at the very heart of the Empire pointing the way to higher things. No greater strategic centre for a Christian Literature headquarters could have been chosen.

A second cause for thanksgiving is that The American Bible Society is joining in this great venture of faith and will use approximately three-sevenths of the land lease, the two buildings being in one block and housed under one roof. It is again through a happy Providence that the Bible, the fountain head of all our Christian literature, should have such a commanding position in the new headquarters and that the Bible and Christian Literature Society should stand side by side.

Not only should the sale of Bibles, hymn books and all Christian literature be doubled by the advantages of this striking site and dignified building, but the thousands of daily passers-by on the busy Ginza will receive a direct Christian message from the books displayed.

Funds are the one anxiety. Owing to removal to a temporary stand during building operations, sales are the at a disadvantage while expenses increase because rent must be found but we believe that the Christian public will stand by what is really their own undertaking.

NEW PUBLICATIONS.

The books issued by C.L.S. during the last few months are:

(1) *Complete History of Christian Social Work in Japan.* By Takayuki Namae. pp. 311, price ¥1.50. This book has met with an excellent reception and has been very favourably commented on by the Japanese. The author is so well known and the subject so timely that the book is attracting great attention. The *Tokyo Nichi Nichi* newspaper in giving a reception recently to Christian social service workers in Tokyo presented each guest with a copy of this book.

(2) *The Song of the Good Shepherd.* By Mrs. H. Muraoka. This book of simple talks for children on the Shepherd Psalm is very

attractively gotten up and is having a very good sale. If introduced to mothers in the churches and kindergartens they will find it very helpful for their children.

(3) *From Jerusalem to Jerusalem.* By Helen Barrett Montgomery. This book sketches the progress of the Kingdom through nineteen centuries and gives many thrilling accounts of great leaders and martyrs in the cause of Christ. Its message is especially suitable for this time when we need to get a greater vision of the world-wideness of the Christian movement and message.

(4) *Sadakata's Paintings.*

Mr. Sadakata is a Japanese artist of the first rank and the C.L.S. has issued copies of four of his finest Christian paintings—The Christ—The Madonna—The Wise Men—and Jerusalem. If well exhibited these will meet with a ready sale.

(5) *Children Here and There.*

International friendship cards designed by M. Takasaki. Edited by Mrs. T. D. Walser.

The C.L.S. are now sending out about one hundred and thirty thousand periodicals every month. These papers are usually read by several people. Scarcely any other Christian agency in Japan is continuously reaching to many people. It is therefore of the greatest importance that the circulation of these periodicals should not only be kept up but increased so that they may become entirely self-supporting. We must look forward to the time when a Christian magazine will exist which will compare in power with some of the big secular magazines.

RETIREMENT OF MISS BOSANQUET.

Miss A. C. Bosanquet, for many years in charge of the Department for Women and Children's literature in this Society, has resigned her position and returned to England for a needed furlough. With the highest degree of efficiency and with rare consecration Miss Bosanquet has devoted herself to editorial and other works. The standards which she has set in the pioneer stage of the Department she conducted, are high and will be most useful in the future. Miss L. L. Shaw of the Missionary Society of the Canadian Church has been appointed to succeed her.

4. JAPAN CHRISTIAN NEWS AGENCY

H. V. NICHOLSON

NINTH ANNUAL CONFERENCE.

Omi-Hachiman may not be the "centre of the universe" as its residents claim, but it is a very fine place to hold a national conference. With about 30 delegates from 22 different branches from Akita to Seoul the Annual Conference of the Japan Christian News Agency liked its fourth time at Hachiman so much that there was no question about where we would meet next year! Omi Mission made a very fine host and their new Educational building made a splendid place for the gathering.

Beginning on the evening of November 5th with an informal get-together and "self introductions," the sessions closed on the 7th with a tour of inspection of the new Mentholatum headquarters and a trip on the Galilee Maru. All through the meetings the "self-introductions" continued, at meal time or whenever there was a lull in the programme! Each delegate had a turn to tell where he was from and what he was doing in literature evangelism. These informal reports were most interesting and showed the immense growth in this form of work. While there were only six of the old New Life Halls, or their equivalents, in the Agency four years ago, today there are 27 literature evangelism branches all over the country. The Seikokai Branch in Tokyo is leading in the number of enquirers, with a record this year with 10,000. In most other places, using local papers, there has been a falling off in the number of enquiries received.

Co-operation was the big theme of the conference. At every session it came up in various forms. Whether it was in regard to publishing literature, supplying articles for the press, advertising or division of territory, it was very evident that in this work there must be the closest co-operation between the groups working. The danger of overlapping is so great that it is necessary for us to get closer together in working the field.

In regard to advertising, the biggest plan put forth was that we should combine to use one of the big papers upon a co-operative basis. Enquiries would all go to the Tokyo office and be distributed to the various branches according to territorial divisions, to be worked out. It was finally decided to make a start by joint advertising in one Tokyo paper, leaving it with the Executive Committee and offices near Tokyo, to work out details. Since the Annual Meeting it has been decided to use the *Tokyo Asahi* for half a year as an experiment. All enquiries will go to Tokyo and be distributed from there to the co-operating offices. The cost will be divided according to the number of enquiries received by

each office. Similar plans are being worked out in one of the Osaka papers. When put into effect this will mean that Christian articles will appear weekly in three of the largest papers in the country with a daily circulation of three million. Another proposal was to use some of the space occupied by Mentholatum advertisements for short Christian articles. The Agency is in the hands of the Omi Mission.

Some of the smaller offices were interested in a joint paper in which could be inserted a local page; but the larger branches are already running successful papers and feel the best thing to do is to have leading articles or sermons that can be used in all our papers. Of course *The Kingdom of God Newspaper* is filling a large place in taking weekly messages to our enquirers. And now the new *Christian Graphic* has come along to take the message in pictures. Another form of co-operation that was suggested was in the building up of a central lending library.

Mr. Hampei Nagao, the pleasing chairman of the body, spent one evening telling of his trip round the world. Being "Railway-minded" he got rather tied up in various traffic and railway problems in the United States so that he did not have much time for other countries through which he passed! He reported two meetings with Dr. John R. Mott when he was able to talk about the work of the Christian News Agency. Dr. Mott has great responsibilities and large world-wide interests, but he recalled a letter Mr. Nagao had written him on the subject and showed a very keen interest in the work. This encouraged the drafting of a resolution to be sent to Dr. Mott to see whether it would be possible to get further help from the International Missionary Council with a view to getting the work started on a much larger scale than has been possible hitherto with limited finances.

The total budget for the united work of the Japan Christian News Agency is but a trifle over ¥2,000. Each of the 27 branches pays a fee of ¥25 per year. The Religious Tract Society of England and the Omi-Sales Company both give generous contributions for this work.

NEW OFFICERS.

The officers for the new year are:—

Chairman:	Mr. H. Nagao, M.P.	(Presbyterian).
Manager:	Rev. M. S. Murao, B.A.	(Anglican).
Treasurer:	Rev. C. P. Garman, D.D.	(Congregationalist).
	Rev. D. C. Buchanan	(Presbyterian).
	Rev. K. Kawamata	(Baptist).
	Rev. D. Norman, D.D.	(Methodist).
	Mr. S. Tsukada	(Presbyterian).

Rev. W. H. M. Walton (Anglican) and Mr. E. V. Yoshida (Congregationalist) were appointed Counsellors.

5. TEMPERANCE AND PURITY MOVEMENTS

E. C. HENNIGAR

GROWTH OF TEMPERANCE MOVEMENT.

At the turn of the year we have a report before us of the present condition of the Temperance Movement in Japan. There are now just over 2600 societies showing an increase in the last three and one half years of 300%. Nagano again leads the empire in having the largest number of societies, viz. 380 for the prefecture. Niigata is second with 184. There are 32 dry steamers, 13 totally dry villages, and 55 others where some restriction obtains, either part of the village being dry or the young men up to 25 refraining from drinking. There are Temperance societies in 68 Schools and Universities. There are two mines where the men are totally dry, Mitsui Tagawa in Kyushu and Kamioka mine in Gifu. Every mining town in the empire has a strong Temperance society.

In November two new villages were added to those which had already been listed in the prohibition column. One was Otobuke in Hokkaido, a village of 14,000 inhabitants. On account of crop failure the poverty of the village was very great. The village assembly decided on prohibition as one way of helping the distress and the village has gone dry for a period of five years. Shinshu being a silk producing country has been especially hard hit by the depression. This has caused Daimon village near the city of Ueda, to vote for total prohibition. The weakness of the flesh led the village fathers to make a reservation permitting the use of alcohol at temple festivals, weddings and such ceremonies. However, the Women's Societies of the village are protesting against this reservation as invalidating the main decision of the village and this matter is now *sub judice*.

A detailed report of the the success of the dry experiment in Kawaidani village (of which a digest appeared in the July *J.C.Q.*) has been prepared and is being distributed to the churches, temples, schools and offices of the 12,000 villages of Japan. This will do much to stimulate the temperance movement in these centres now suffering from the economic depression.

The cause of Temperance suffered a great loss in the death on Nov. 3rd, of Dr. Katayama. A professor of Medicine in the Imperial University, Tokyo, he was the first medical man of any prominence to throw in his lot with the Temperance workers. He is remembered as the earliest sponsor of the proposed law prohibiting alcohol to those under 25 years of age.

ANNUAL CONVENTION, 1932.

The 13th Annual Convention of the Japan Temperance League will be held in the Nihon Seinenkwan in the Outer Gardens of the Meiji Shrine from April 4th—7th. This Convention will stress the educational side of the campaign and a number of lectures will be delivered dealing with the scientific side of the alcohol question.

FOREIGNERS' ORGANIZATION.

At request of the leaders of the Temperance League a movement is on foot to form in Tokyo a group of foreigners interested in this movement. A meeting will be held during January and any interested are asked to correspond with the writer of these notes at 23 Kami Tomi Zaka, Koishikawa, Tokyo.

MOVEMENT FOR THE ABOLITION OF LICENSED VICE.

The campaign in the prefectures is over, and again we are able to report progress made. In the Ibaraki prefectural Assembly by unanimous vote and in Yamanashi Assembly by a vote of 27 to 3 Bills were passed calling for the abolition of the licensed system. This makes ten prefectures which, within the last eight years have passed similar bills,—Fukui, Niigata, Nagano, Saitama, Fukushima, Akita, Kanagawa, Okinawa and now Yamanashi and Ibaraki. Gumma should also be included having abolished the traffic some 40 years ago, making 11 ken in all, just one quarter of the whole of Japan. The bill has been already enforced in Saitama and good progress toward enforcement is being made in Akita and Kanagawa.

A strong attempt was made in Shizuoka, Aichi and Saga to get bills before the Assemblies, signatures of a majority of the members having been secured beforehand in each case. But such was the pressure brought to bear on the members by the brothel keepers that support was withdrawn and the effort failed for this year.

The petition campaign was made wider than ever this year. Among the prefectures putting on petition drives were, Tokyo, Yamanashi, Shizuoka, Aichi, Okayama, Kochi, Yamaguchi, Oita, Fukuoka, Saga, Kagoshima, Miyazaki, Hiroshima and Iwate. The figures for these different prefectures are not yet to hand but in Tokyo the number of signatures secured ran over 15,000. Thirty five out of the forty seven prefectures are now organized to push the Abolition Campaign.

RESULTS OF VISIT OF LEAGUE OF NATIONS' COMMISSION.

This Commission on the Traffic in Women and Children, which spent nearly two months last spring in Japan, came, it must be remembered, not to investigate the domestic situation but only certain international features

of the traffic in women and children. They uncovered certain trade routes, as for example via Formosa or Korea, by which Japanese women are sent abroad for immoral purposes. Other very useful facts were brought to light. While the internal traffic was touched on very casually yet the very presence of such a commission operated to drag the whole nefarious business out into the sunlight of world opinion. In this way immense good has resulted. For one thing the *jiyu haigyo* (free cessation) clause in the Law of the land, which had been practically a dead letter heretofore, has been made very much easier of operation. This is true not only of Tokyo but of the whole empire, the fruit of the late Home Minister, Mr. Adachi's, enlightened policy. Literally hundreds of girls have secured their freedom from the quarters since the summer. The average time required in each case has been cut from 25 to 2 hours. One girl was freed in the record time of two minutes, just the time it took several police officers to put their seals on her documents.

THE CASE OF NISHI SHOKOKU MURA IN YAMAGATA KEN.

While some girls are being freed others are being fed into the system. A most distressing story comes from Yamagata Prefecture. A certain block of public land had been opened for cultivation and put on the market. The villagers desired to buy it in but could not raise the required sum of money. To make a very long story short they consulted together and decided to sell the girls of the village, their own daughters, 57 of them, into the vice system in order to raise money to secure the desired land. This is almost unthinkable in 20th Century Japan, and the pity of it is that there has been no outcry about the matter. Little has been made of it in the press, which shows that public opinion is still asleep on this matter.

A HUNGER STRIKE IN A BROTHEL.

In October some thirteen girls in the Matsushima licensed quarter in Osaka went on hunger strike, demanding more humane treatment on the part of their owners. They appealed for assistance to the Osaka Branch of the Proletariat Woman's Association. The case was brought to the notice of the police authorities. The girls filed their requests for freedom from their degrading life but against the spirit of the times the Osaka police refused and sent them back to their owners.

In Takasago Hyogo prefecture, nine inmates of the licensed quarters went in a body to the police requesting their freedom. The police called the owners of the girls and the case is still *sub judice*.

A certain keeper in Osaka, who died in November by his will freed the seven inmates of his house cancelling the ¥7000 which they still owed him.

6. THE KINGDOM OF GOD MOVEMENT*

THE THIRD CONFERENCE ON EVANGELISM.

The Third Conference on Evangelism, under the auspices of the Kingdom of God Campaign, was held September 2-4, 1931 at Gotemba. Its purpose was to outline plans and policies for this movement for the remainder of this year and for the third and closing year of this special effort, 1932.

It divided its work under seven general heads and after a careful study and discussion of them one by one the following resolutions were passed:

I. GENERAL AFFAIRS.

1. Regarding follow-up work for inquirers, we recommend:

(a) Further development of the effectiveness of *The Kingdom of God Weekly* and its increased use. The churches to be made the medium for its distribution wherever possible. Where there are no churches the Japan Christian News Agency to be asked to take this responsibility.

(b) The publication of inexpensive Bible courses for inquirers.

(c) The holding, as widely as possible, of meetings in the homes following each campaign for the masses.

2. For the training of lay preachers we advise the holding of short term Bible Institutes at suitable times and places in co-operation with the National Sunday School Association and the Christian Endeavour Society, and also the holding of Training Institutes for Christians throughout the Empire.

II. EVANGELISM.

We consider that:

1. Dr. Kagawa's evangelism for the masses should be carried forward on lines hitherto followed out.

(a) Places untouched by him in prefectures which he has already visited be asked to wait until he has finished the prefectures still entirely untouched by his campaigns.

(b) If Dr. Kagawa agrees, Korea to be included in his itinerary.

2. In response to requests from outlying sections the Central Committee should organize Evangelistic Bands for work in those areas.

(a) In the organization of these Evangelistic Bands an effort should be made to get specialists for such groups as children, women, students, business-men, officials and educators.

(b) Where local areas so desire, these Evangelistic Bands should concentrate their work in one city or centre for a week.

3. (a) Requests for speakers on the part of any local area should be made only after full conference with the District Committee of that section.

* Received too late for insertion in the previous issue.

(b) Speakers should, as far as possible, be fully acquainted with the local culture of the areas to which they go.

(c) Christian young men and women should ally themselves, as far as possible, with the local Young Men's and Young Women's Associations and through the influence of their Christian character open the way for evangelism among the membership of these organizations.

4. (a) Through suitable means churches should establish contacts with their local public schools and the school faculties. The following means are suggested: Inviting them to special functions, the holding of religious lecture meetings, the organization of the local leaders into a group for the study and exchange of views on religion, and through the use of Christian literature.

(b) The church should use every possible means for establishing contacts with the homes of the Sunday School children. By distribution of Christian publications, visiting these homes, the holding of parents' meetings, the holding of religious lecture meetings with outstanding speakers, and establishing contacts between the Women's Society of the church and parents, older brothers and sisters of the Sunday School children.

(c) The organization under suitable leadership of the children into clubs in which they shall themselves plan and carry out their programmes. This club activity should be related directly to their every day life.

(d) Graduates' clubs should be organized for the older children and special opportunities given them for making the decision to enter the Christian life.

5. Pastors should improve every opportunity to establish contacts with the leaders of their community, the mayor of their city, the governor of their province and other outstanding local figures.

6. In order to fulfil its mission the church should exert itself to fit in with local conditions and make a contribution to the life and culture of its community. The Christians should, through a life of service for the community and through the influence of their Christian personalities open the way for evangelism.

III. RELIGIOUS EDUCATION.

We recommend:

1. The holding of Bible Institutes, Peasant Gospel Schools and City Gospel Schools:

(a) Each church or a group of churches should plan to hold Bible Institutes for the training of lay workers, also Gospel Schools for the training of Christians and inquirers. Also, wherever local conditions call for it, churches should encourage their District Committee to conduct an educational project similar to the Gospel School on a continuous basis.

(b) The Central Committee should assemble the facts regarding Gospel Schools already held, incorporate them in a suitable pamphlet and distribute these among the District Committees.

2. Evangelism should be done in co-operation with the students of Christian Schools.

In order to do effective evangelism for students the Central Committee, through co-operation with Christian Schools everywhere, should in response to requests provide suitable speakers. These speakers should not only work for students but exert themselves to stir up a spirit of evangelism among the teachers of the Christian Schools which they visit.

3. For the guidance of the thought life of students at large:

(a) Wherever special campaigns are held under the auspices of the Kingdom of God Campaign, opportunities should be sought to hold meetings for spiritual culture in the local schools. Moreover, the Central Committee should take steps to have advance notice regarding speakers sent to the heads of the schools in areas where campaigns are to be held. Mass meetings for students should also be attempted.

(b) With a view of giving guidance to the present thought life of the students suitable pamphlets should be prepared and distributed.

IV. PUBLICITY.

1. We recognize the tremendous labour involved in bringing *The Kingdom of God Newspaper* to its present state of efficiency as the official publication of the Kingdom of God Campaign. Taking for granted that every effort will be made to further improve both its appearance and contents we wish to express our great satisfaction with this publication. We venture, however, to make the following suggestion:

(a) While recognizing that write-ups of personal experiences are emphasized in the subject matter of this paper, we urge that greater use be made of this feature.

(b) One of the paper's strongest features is its use of pictures. We would urge an increase in the use of Japanese pictures and more care in the selection of the foreign ones.

(c) We suggest the publication occasionally of an evangelistic supplement.

(d) We would urge the occasional use of large type in featuring articles, especially for use in rural evangelism and in other special efforts.

(e) That an effort be made to increase the number of paid subscriptions of *The Kingdom of God Newspaper* among the churches. Its distribution among the church members and its use as teaching material in the Sunday Schools should be emphasized. Moreover, Christians should be encouraged to use it in doing personal work for non-Christians.

3. Rather than a free distribution of *The Kingdom of God Newspaper* every effort should be made to secure subscribers. Some churches help to meet their budget by the profit secured from its sale and also increase their evangelistic efficiency.

4. We feel it important that the Central Committee set aside some of its funds for contributing suitable books to public and school libraries.

5. We feel the need of an early realization of the preparation and publication of the *Kingdom of God Pamphlets* and a statement as to this project and the best use that can be made of it. The price of these pamphlets should be made as inexpensive as possible.

6. We desire a greater effort to supply the ordinary public press with suitable Christian articles. Moreover, at times of local campaigns we urge a greater use of the local press.

7. We are grateful for the large sale of the Kingdom of God Campaign special edition of the *New Testament*. We urge increased effort in the circulation and sale of this edition.

8. We urge the production and distribution of artistic, small posters suitable to be hung in the homes of the Christians.

V. SOCIAL WELFARE.

1. Regarding the various problems of social reform and the bettering of living conditions we suggest that in accordance with the local conditions and in cooperation

with local Young Men's and Young Women's Associations and other groups, the church utilize every possible means to make a distinctive contribution.

2. In order to move forward into the industrial area we suggest the following:

(a) A survey of the conditions which obtain in the factories and of the work of existing evangelism agencies in this area.

(b) The holding of a conference regarding factory evangelism.

(c) The use of films and other means suitable for factory evangelism.

(d) The holding of Gospel Schools in industrial areas.

(e) The holding of a conference of Christian factory owners.

3. For commercial areas we suggest the following:

The holding of Gospel Schools, noonday services, services in shops and homes, the organization of Bible study groups and providing equipment for these purposes.

4. An advance into such fields as prisons, railroad offices and shops, telegraph and post offices, hospitals, etc.

5. A survey among the Koreans resident in Japan, looking forward to opening up evangelistic and other forms of work for them.

6. A speedy bringing to completion of the survey regarding the organization of Mutual Aid Societies and Consumers' Guilds.

7. The holding of Community Christmases all over the Empire.

VI. RURAL EVANGELISM.

1. Regarding the establishing of agencies for the training of rural workers, we recommend the following.

(a) The holding of short term institutes for the training of pastors and theological students for this special form of work.

(b) A cooperative effort on the part of the theological seminaries to provide, through lectures by Japanese and foreign specialists, information and training for their students for work in the rural field.

(c) The establishment by cooperative effort on the part of the theological seminaries of a Training Centre where, at a stated time, training will be given, information released, a sense of mission created and experience made available in the field of rural evangelism.

(d) The holding of an ever-increasing number of Peasant Gospel Schools for the purpose of giving rural young people training for Christian leadership in their respective villages.

(e) The establishing through the cooperative effort of Japanese churches and Missions, of a permanent Central Institution for the training of workers for the rural field. The carrying out of this recommendation to be left to the Central Committee.

2. Regarding the qualifications of rural workers; we consider

(a) They must be lovers of the farm, willing to throw in their lot with the farmers and make rural evangelism a life work.

(b) They must be pastors and evangelists with a passion and purpose to build the Kingdom of God in the whole life of the rural area.

(c) Although it is helpful to have workers sprung from the farm yet if they have a sense of mission, city bred men can qualify.

(d) They must understand the rural peoples, sympathize with them in their hardships and in their work for the church and the community, be men whom the rural people will have faith in and follow.

(e) In the building of a self-supporting rural church the rural Christian worker will be greatly helped if he is healthy and able to do physical labour. Yet every possible means must be exploited to realize the goal of self-support.

3. Regarding rural settlements and day nurseries:

(a) Rural Settlements:

(i) The establishment of recreational facilities for young people, the building up of libraries and the holding of Summer Schools is important.

(ii) Women should be given leadership regarding the betterment of the home life and the family budget, also regarding the holding of day nurseries.

(iii) Opportunities for consultation regarding personal problems should be given.

(iv) Day Nurseries should be held during the busy seasons.

(v) Institutes for the training of workers for day nurseries should be held. We urge District Committees to encourage the various communions to cooperate in the holding of such training institutes.

(b) Regarding Peasant Gospel Schools:

(i) Where District Committees put on Peasant Gospel Schools we recommend that speakers be provided by the Central Committee.

(ii) That these schools be first held in existing churches and then as a next step that they go out into hitherto unreached rural areas.

(iii) That a Girls' Department of these Peasant Gospel Schools be provided for the purpose of giving them instruction in the care and training of children.

VII. FINANCE.

In calculating the funds necessary for the work of the Campaign for the present year we find that we will be facing a deficit of ¥5,000 at the end of the year. In order to meet this financial need we appeal to each District Committee to strive to get each church, through the use of the 20 sen envelope system, to contribute on the average of ¥5.50 per church. The first and second Sundays of November will be set aside for this financial drive and funds collected should be sent to the Treasurers of the Central Committee by the last of that month.

Moreover, we recommend that the budget for 1932 be placed at the same figure as that of the present year. We earnestly hope there will be no decrease in the funds available for the coming year.

BOOK REVIEWS

LIFE IN THE CHINESE CHURCH by T. Ralph Morton. 94 pp.
Price 1/6. Published by Student Christian Movement.

This book is written primarily for the people of mother churches and those who are preparing themselves to be missionaries for China. It gives a vivid picture of the church in China. It is a little book of ninety-four pages, but it throws a full light upon the background, present status, dangers and problems that the church in China has and also what is a missionary life in China and its meaning. His presentations are accurate and fascinating; his attitude is sympathetic and fair. I read it through at once with a deep interest especially as a comparison between the two sister churches of China and Japan. Here I have no space to point out their differences and similarities in detail, but in a general way I will try to enumerate some of the points.

Among factors which produce similar conditions or problems between the two are that the churches in both China and Japan have a long established background with which to assimilate the new religion; that they have many superstitions around which they have to fight; and that their social constructions and ideals are based upon the family system.

On the other hand factors which make the two differ are that Japan has strong national solidarity; that we have some advantage of education on the part of the mass of the people; and that we have well advanced and old, yet active religions like Buddhism, which have prepared a way for Christianity, both favourable and unfavourable.

Of the church in China, the Author says "The Chinese church is more in the position of the early Christian communities in Asia Minor and in Greece than any church of our ancestors. Only there is this difference: that they live in a world in which the church is an accepted fact, and a fact with a history, and they have as their apostle a church that is old in experience." This is true.

Then he says of the life of a missionary "He must steer a course between too great interest and too little; between being accused of running every thing, and of taking no responsibility." Every one who knows that how difficult place a missionary occupies in a mission field can understand fully what he means. However through such sacrificial lives Christ works and lives. When he says, "greater sympathy, greater tolerance, and greater resourcefulness may be asked of him than was asked of his predecessors,

but to him will be given a greater measure of friendship and fellowship," I believe he meant, the glory of a missionary life in and with Christ who is his co-worker, all the way through.

M. AKAZAWA

VITALITY, by *Malcolm Spencer*. 128 pp. Price 3/6. Published by *Student Christian Movement*.

This is a book which is essentially an energetic plea for the recognition of God's presence in the world and in the lives of men, and for the use of His all-pervading power by men in every walk of life. To those who are struggling under heavy or distasteful tasks, or are vitiated by some morbid interest, distracted by worries, or secretly dissatisfied with their present status, mental, moral, physical, or spiritual the writer urges an opening of lives to an influx of the vitality inherent in the world, which is, after all, God's vitality.

One is left in no doubt as to the purpose of the writer, his own vitality, and of his earnest desire to share his findings with others. He insists on the naturalness of finding a real zest in life, joy springing from the appreciation of beauty in nature and in the lives of men, and productive of a vitality which reaches men from God, through enjoyment and an understanding of the whole of life. To realize this one must be in constant communion with the spirits of those in whom a wise goodness is embodied, and especially with Jesus as the supreme source of this vitality and "the touchstone of it in other men." From this arises a third principle of vitality: "Creativity is the secret of increasing vitality," and "the response of activity is needed to maintain the inflow of joy and understanding." Suggestions and examples are given in the section on fostering vitality.

Appendices contain the aims of the Auxiliary Movement of the S.C.M., as one group engaged in this adventure of Christian living; material for discussion groups and four Thanksgiving services of a very fine type. The book is well worth while and contains much food for thought and action.

R. K. START

BIBLE STORIES RETOLD, by *L. S. Albright* in four parts, each 50 sen. Obtainable from *Kyo Bun Kwan*.

Why does the Japanese Church not make more use of the Old Testament? Is it that the form and language or the bulk of the volume present difficulties? Whatever be the real reason, a rich mine of material for religious and ethical instruction, most appropriate to prevailing conditions, is thus being unfortunately neglected.

This wealth of material has been made available for English Bible Classes by a series of four booklets, by L. S. Albright of Shizuoka, in which he reconstructs in a vigorous, lucid, narrative, the record of God's dealings with Israel, right up to and preparatory for the coming of Jesus. A certain amount of interpretation and redaction has been necessary to secure sequence and consistency. This will doubtlessly provoke questions, and, it is to be hoped, study and discussion. In the main, however, and certainly where it has literary quality or devotional value, the English Bible has been allowed to tell its own story.

The books have been written, not simply as the result of study and research, which however they are, but to meet the need for such material in appropriate form, for actual use in study groups. In the front of each volume the author gives hints for the use of the books, which are designed to assist Pastors and Teachers, as well as advanced English Students.

The books are being published also in Japanese, and should stimulate interest in the Old Testament.

W. G. COATES

SIX GREAT MISSIONARIES OF THE 16TH—17TH CENTURIES.

David Jenks. 252 pp. Price 7/6. Published by Mowbray and Co.

This book is an exasperating one. Its substance is valuable, its temper is excellent, its criticisms are fair and to the point, its subject is necessary in an age which is prone to overlook the great work done by Roman Catholic Missions while the reformed churches had not awaked to their missionary responsibilities, but its style is atrocious. We have never read a book whose sentences are more involved of whose lines of thought, which should be simple, are harder to follow. We feel that much might have been avoided if the writer had read his MS aloud to a candid friend before handing it over to the publisher.

But having said this much by way of criticism, we must hasten to give the book the praise it deserves. It represents considerable research, a careful weighing of evidence, and an obvious determination to be fair. The last chapter in particular is of special value in its discussion of the lessons of the past centuries for Christian missions of the present day. As in the study of the Bible, many difficulties disappear when the standards of the age in which they occurred are borne in mind. For instance the intolerance of Roman Missions in the 16th and 17th centuries was but one feature of an age which did not understand such a thing as religious freedom. "The religious wars were not for the cause of freedom, but for particular sets of doctrines; and in France, if the Protestants had been victorious, it is certain they would not have given more liberal terms to the Catholics than the Catholics gave to them," (quoted p. 225). Such attitudes are not unknown today, e.g. in the tendency in certain quarters

virtually to ignore all Roman missionary effort in Japan today, as something which is almost sub-Christian. Or again, take the connexion between missions and the state from which they come. In olden days the relation was perhaps more crude than it is today; but the present position in China shews how difficult the problem really is. If the missionaries of the past made mistakes, it is not so much our duty to criticise as to learn. As the author says, "Experience is the most expensive commodity purchasable in the market of life," (p. 229).

The chapter of special interest to readers in Japan is that dealing with Xavier's companion, Juan Fernandez. Early Roman missions in Japan are so stamped with the personality of Xavier that it is easy to forget that he was barely two years in the country and never got a proper mastery of the language. The author hardly succeeds in escaping what he seeks to avoid, for the greater part of his chapter on Juan Fernandez is concerned with Xavier. But what he does say is interesting, if somewhat speculative.

In the appendix to this chapter the author discusses at some length the causes for the change of attitude towards Christianity on the part of the Shogunate. We are inclined to think he does not give sufficient weight to internal causes, such as the fear of larger Christian loyalty hindering the work of national consolidation, a point which Dr. Anesaki made in his recent work. On p. 35, 'Shintoism' should read 'Shinto.' Shinto is itself the name of a religion.

Despite these criticisms, however, we are glad the book has been written as it certainly fills a gap in missionary history and also seeks to further a spirit of understanding and mutual goodwill.

W. H. MURRAY WALTON

THE RUSTLING OF WINGS, by Margaret Elizabeth Armstrong. Printed by the Kanai Printing Office, 15, Kami-Kurumasaka, Shibuya, Tokyo.

This little book will be welcomed especially by all children who love Karuizawa and its birds. In story form it serves as an admirable introduction to the songsters which add so much to the summer resorts of the mountains of Shinshu.

Miss Armstrong is doing a real piece of missionary work in writing such books. She is not only protecting birds, but is also arousing sympathies which are strangely dormant in a people as sensitive as the Japanese.

Miss Armstrong's book will, of course, be read for the most part by English speaking children, but it is to be hoped that it may also be used as an English text-book in mission schools.

A number of coloured illustrations add greatly to the interest of the book, and one could wish that these were more numerous.

H. F. WOODSWORTH

PERSONAL COLUMN

Compiled by Margaret Archibald

NEW ARRIVALS

- EVANS. Miss Maza Evans (A.B.F.M.S.) of the Assam Baptist Mission, arrived on October 15 for a six months' term of service en route to Assam. She is teaching in the Shokei Jo Gakko, 2 Nakajima Cho, Sendai.
- GLAESER. Mr. and Mrs. M. Glaeser (J.A.M.) arrived in the fall. Address: P. O. Box 5, Ikoma, Nara Ken. Mrs. Glaeser was Miss Vera Jackson, formerly connected with the Japan Apostolic Mission.
- OGLESBY. Mrs. Angela M. Oglesby (P.E.) arrived on September 19, to be stationed in Kyoto for secretarial work.
- PETERSON, Miss Mattie Peterson (R.C.U.S.) arrived on November 15 as a short term teacher of voice in Miyagi College, Sendai.
- PIERCY. Rev. G. H. Piercy (C.M.S.) arrived on November 15, and is residing in Sapporo.
- SUMNERS. Miss Gertrude Sumners (P.E.) arrived on September 28 as a teacher of English at St. Agnes' School, Kyoto.

ARRIVALS

- ANDREWS. Dr. R. W. Andrews (P.E.) arrived in Yokohama, December 11. Address: Tochigi Machi, Tochigi Ken.
- BACH. Rev. D. G. M. Bach and family (L.C.A.) returned from furlough in October to resume work at Kumamoto.
- BINSTED. The Right Rev. Bishop and Mrs. Binsted (P.E.) after attending the General Convention of the Episcopal Church in Denver, arrived in Japan in January on the S.S. "Asama Maru."
- BOWLES. Mr. and Mrs. Gilbert Bowles (A.F.P.) arrived on the S.S. "Hiye Maru" on December 19. Address: 30 Koun Cho, Mita, Shiba, Tokyo.
- BOWLES. Dr. and Mrs. Herbert Bowles (P.E.) and family arrived in Yokohama on December 25. Address: St. Luke's Hospital, Tokyo.
- BOYDELL. Miss K. M. Boydell (C.M.S.) arrived at Moji on December 13 from furlough spent in Australia. She will resume her work in Kyushu.
- CARROLL. Miss Sallie Carroll (M.E.S.) returned from furlough in October and has resumed her work in Oita.
- DICKSON. Miss Elizabeth Dickson (P.E.) returned from furlough on December 3, and is now located at Temma, Nara.

- FINCH. Miss Mary Finch (M.E.S.) returned from furlough in October and is teaching in the Hiroshima Girls' School, Hiroshima.
- GRAY. Miss Gladys V. Gray (P.E.) arrived on December 3 from furlough. She has returned to Aoba Training School, Moto Yanagi Cho, Sendai.
- GUBBINS. Miss G. M. Gubbins, an independent missionary closely connected with C.M.S. arrived early in November and is working for the present at the Garden Home in Tokyo. [November to resume work at Saga.
- HEINS. Rev. Fred W. Heins and family (L.C.A.) returned from furlough in
- HUMPHREYS. Miss Marian Humphreys (P.E.) returning from furlough, arrived October 15. Address: Shiken Cho, Nikko Machi, Tochigi Ken.
- HURD. Miss Helen R. Hurd (U.C.C.) returned from furlough in Canada September 26. Her address is: 274 Sogaka Cho, Toyama Shi.
- KANE. Miss Marion Kane (A.B.C.F.M.) arrived in January under appointment to Kobe College. While attending Language School her address is: 648 of 1 Togoshi, Ebara Machi, Tokyo Fu.
- KAUFMAN. Miss Emma R. Kaufman (Y.W.C.A.) returned to Japan on January 16, after a six months' furlough at her home in Canada.
- NICHOLS. Bishop S. H. Nichols (P.E.) arrived in Kyoto on December 12, returning from General Convention.
- PHELPS. Mr. G. S. Phelps (Y.M.C.A.) arrived on the S.S. "Asama Maru" November 12, from a business trip to America.
- RUSCH. Mr. Paul Rusch (P.E.) arrived in Yokohama on October 15. Address: St. Paul's University, Ikebukuro, Tokyo.
- SCOTT. Miss Mary Scott (U.C.C.) reached Japan on October 7 after a year of furlough in Canada. She has returned to her former work in Ueda, Nagano Ken. Address: Marubori Cho, Ueda Shi, Nagano Ken.
- SPENCER. Miss Gladys Spencer (P.E.) arrived on December 19 on the S.S. "Empress of Canada." She has returned to her work in Aomori.
- TROUT. Miss Jessie Trout (U.C.M.S.) arrived on September 26. Miss Trout is now located at Joshi Sei Gakuin, Takinogawa, Tokyo-Fu.

DEPARTURES

- ANDREWS. Rev. E. L. Andrews (P.E.) and family left Yokohama on December 22 for furlough in England.
- AXLING. Dr. and Mrs. William Axling left for furlough on the S.S. "Tatsuta Maru" on November 20. Their address will be c o American Baptist Foreign Mission Society, 152 Madison Avenue, New York.
- BAGLEY. Miss Kate Bagley (Ind.) of Zushi, left Kobe on October 29, for furlough in England.
- BOSANQUET. Miss A. C. Bosanquet (C.M.S.) who has been working in connection with the Christian Literature Society left Kobe on December 10 for furlough in England.

- DISBROW. Miss Helen L. Disbrow (P.E.) sailed from Kobe on November 6, via the Ports for regular furlough in America.
- FOOTE. Miss Edith L. Foote (P.E.) sailed from Kobe October 31, via the Ports, for regular furlough in America.
- HERTZLER. Miss Verna Hertzler (E.C.) left on furlough by the S.S. "President Wilson" on December 29.
- HOPPIN. Miss Jessie R. Hoppin (A.B.C.F.M. Micronesia Mission) left on furlough in December after nearly twenty years of continuous service in the South Sea Islands.
- JUDSON. Miss Cornelia Judson (A.B.C.F.M.) left Japan to become Emeritus missionary after 44 years of service. She has just been the chief figure in the 40th anniversary of the Matsuyama Night School, which she founded.
- LANE. Miss E. L. Lane (C.M.S.) Principal of the Seishi Jogakuin, Ashiya, left Kobe on October 29 for in furlough England.
- LAYMAN. Dr. and Mrs. Leigh Layman (M.P.) who have been in Japan for thirty-seven years, retired from the work in November and returned to America, expecting to make their home in Berea, Kentucky.
- MOULE. Rev. G. H. and Mrs. Moule (C.M.S.) left for England on furlough in November.
- NACE. Rev. I. G. Nace (R.C.U.S.) and family sailed for America on December 15. Their return was occasioned by the illness of their son, Theodore.
- NORTON. Miss E. L. B. Norton (C.M.S.) of Sapporo, left Kobe on October 29 for furlough in England.
- NOSS. Rev. C. Noss, D.D. (R.C.U.S.) and family of Wakamatsu sailed for America on furlough on December 5. [on furlough on December 5.
- PIFER. Miss B. Catherine Pifer (R.C.U.S.) of Ikebukuro sailed for America
- ROBERTS. Miss Esther Roberts (Y.W.C.A.) returned to America in December.

CHANGE OF LOCATION

- ACOCK. Miss Amy A. Acock (A.B.F.M.S.) of Himeji, has moved into the Mission residence at Hinomoto Jo Gakko, 50 Shimotera Machi, Himeji.
- ISAAC. Miss I. L. Isaac (M.S.C.C.) has moved from Takata to Toyohashi.
- MOSS. Miss A. F. Moss has moved from Toyohashi to Takata, Echigo.
- SCOTT. Mrs. J. H. Scott (A.B.F.M.S. retired) formerly of Osaka, is teaching this year in the American Girls' Academy, Istanbul, Turkey.
- SHAW. Miss L. L. SHAW (M.S.C.C.) is now stationed in Tokyo to work as a C.M.S. missionary with the Christian Literature Society in the place of Miss Bosanquet.
- TOPPING. Miss Helen Topping (K.C.A.) is now living at 101 Haramachi, Koishikawa, Tokyo.

TOPPING. Rev. and Mrs. Henry Topping (A.B.F.M.S. retired) are now living at 75 Kobinata Dai Machi, Sanchome, Koishikawa, Tokyo.

TOPPING. Mr. and Mrs. Willard F. Topping (A.B.F.M.S.) of Himeji, are now at home at 102 Goken Yashiki, Himeji.

BIRTHS

HILBURN. To Mr. and Mrs. S. M. Hilburn (M.E.S.) of Kwansei Gakuin, Nishinomiya, Shigai, a son, Paul Kern, on October 4, 1931.

NUGENT. To Rev. and Mrs. W. Carl Nugent (R.C.U.S.) Yamagata, a son, Walter Gaul, on November 5.

SCHROER. To Rev. and Mrs. Gilbert Schroer (R.C.U.S.) Morioka, a daughter, Nancy Ann, on December 2.

STURGEON. To Mr. and Mrs. Leo D. Sturgeon of the American Consulate, a daughter, Joan Nancy, on November 29. Mrs. Sturgeon was formerly Miss Doris Cunningham of the Yotsuya Mission.

MARRIAGES

SPENCER-RIGBY. Rev. V. C. Spencer (M.S.C.C.) now in Canada on furlough, was married on December 30 to Miss Kitty Rigby of Port Hope, Ontario.

DEATHS

BRYAN. Rev. Arthur Vernon Bryan (P.N. retired) died on September 28, 1931, at Monroeton, Pennsylvania. Mr. Bryan served in Japan from 1882 to 1916.

NEWTON. Dr. J. C. C. Newton (M.E.S.) died in Atlanta, Georgia, November 10, 1931, aged 83 years. He retired in 1923.

MISCELLANEOUS

McKIM. Bishop and Mrs. John McKim (P.E.) left Seattle for Honolulu on December 5. Address: 1702 Kewalo St., Honolulu, T.H.

McKINNON. Miss Clare McKinnon (Y.W.C.A.) who returned to the U.S.A. in June is not expected to come back to Japan.

MISSIONARY REST HOUSE. Emmaus House, 161 Yamamoto Dori, 4-chome, Kobe has been opened recently with Miss Helen C. Santee as Hostess and Mrs. Mary L. Kellow as Associate Hostess. It is a large foreign house in a residential section of the city and within ten minutes walk of the shopping centre, and is convenient for both rest and business purposes. Already a large number of missionaries trans-shipping in Kobe have availed themselves of its hospitality. Charges are kept at the lowest possible figure. For further information apply to the hostess.

WHO'S WHO IN THIS ISSUE

- REV. W. C. LAMOTT is on the staff of Meiji Gakuin. He is a member of the Presbyterian Church and Editor of *The Japan Mission Year Book*.
- DR. KENYON L. BUTTERFIELD is a well-known authority on Rural matters. He recently visited Japan on behalf of the International Missionary Council and conducted an exhaustive rural survey.
- MR. GURNEY BINFORD is a member of the Society of Friends. He has been in Japan for nearly 40 years and has spent the greater part of it in Rural evangelism.
- MR. E. V. YOSHIDA is one of the leaders in the Omi Mission which has extensive rural work in Shiga Prefecture.
- MR. H. HIRABAYASHI is adviser for Shizuoka Ken on Rural Work. He is a member of the Methodist Church.
- MRS. L. J. ERICKSON is a missionary of the Presbyterian Church South, and authoress of *Highways and Byeways in Japan*.
- REV. F. F. WARREN A.M. of the Free Methodist Church came to Japan six years ago and in the intervals between being secretary of the Mission, Professor at a Theological College and doing general country work studies Tenrikyo.
- REV. H. D. HANNAFORD, M.A. is a member of the Presbyterian Church and is on the staff of the Meiji Gakuin. He is a member of Union Hymnal Committee. He first came to Japan in 1815.
- DR. D. S. CAIRNS is Principal of the United Free Church College in Aberdeen, and is a well known figure in student and missionary circles.
- REV. A. J. STIREWALT, D.D., is vice-Chairman of the National Christian Council and an ex-President of the Federation of Christian Missions. He is a member of the Lutheran Church and first came to Japan in 1905.
- REV. D. C. BUCHANAN, M.A. is a member of the Presbyterian Church, North, who first arrived in Japan, his father and many of his relatives being missionaries here. He is engaged in country and newspaper work.
- REV. E. M. CLARK, Ph.D., is likewise a member of the Presbyterian Church, North, who unlike his predecessor did not reach Japan until he was grown up, in 1920 to be precise.

REV. M. KOBAYASHI is pastor of Ryogoku Presbyterian Church in Tokyo and a leader in Rural Work.

MISS C. M. NUNO is a missionary of the American Episcopal Church and is Director of Public Health and nursing at St. Luke's International Medical Centre, Tokyo.

MR. H. V. NICHOLSON, B.S., is a member of the Society of Friends and is engaged in Rural Evangelistic Work. He came to Japan in 1915.

REV. A. EBIZAWA is the Secretary of the National Christian Council; he was formerly a congregational pastor in Kyoto.

REV. J. S. KENNARD, Ph.D., Litt. D., is the Secretary of the Federation of Christian Missions, a member of the Baptist Church, and a creator of many new enterprises.

MISS L. L. SHAW is a member of the Missionary Society of the Canadian Church. She was formerly on the staff of the Poole Girls' School, Osaka, and is now Women's Secretary for the C.L.S. She first came to Japan in 1904.

REV. E. C. HENNIGAR, D.D. is a missionary of the United Church of Canada and assistant pastor at the Central Tabernacle, Tokyo, and is an authority on vice and Temperance matters.

BISHOP M. Akazawa, D.D. is the Head of the Methodist Church of Japan, and Chairman of the National Christian Council.

DR. R. K. START is a member of the Missionary Society of the Canadian Church who has recently come out for work amongst consumptives.

REV. W. G. COATES is a member of the United Church of Canada and like other missionaries of that Church in Japan, where we are not so united, is working with the Japanese Methodist Church. He came to Japan ten years ago.

REV. W. H. MURRAY WALTON, M.A. is engaged in Newspaper Evangelism Work and Committees and in his spare time edits the *Quarterly*.

REV. H. F. WOODSWORTH is on the Staff of the Kwansai Gakuin and is Chairman of the Federation of Christian Missions. He is a Methodist in Japan and a 'Presby-meth-ationalist' in Canada.

MISS MARGARET ARCHIBALD, of the Presbyterian Church, South, teaches in the Kinjo Girls' School in Nagoya, when she is not trying to collect those Personals which are not sent in on time.

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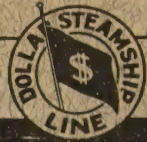
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